

تشریحالقرآن ترجمه زار ده انگلش، مبندی

ترجمه:اردو،انگلش، مندی مترجم:مولا ناعبدالکریم ماریکی

آخری ۱۵ پارے بشکریہ:

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TASHREEHUL QURAN PARA 16 URDU, ENGUSH ISHINDI TRANSLATION OF QURAN — MAJID (NITH ORIGINAL ARABIS TEXT) BY: PADMA BHUSHAN MAJUANA ABDUL KARIN PAREKH SAHER, NAGPUR.

URDU, ENGLISH & HINDI TRANSLATION OF QURAN-MAJID.
With Original Arabic Text

Para-16 (पारा-16)

चर्चू, अंग्रेजी और हिंदी मात्रा में पवित्र कुरआन का अनुवाद भूत अरबी ग्रंथ के साथ

en-16 (FAZA-(6)	425-A	17. THE WEST (HE STEAM AL-KARE
75. बांगे क्या में ने पूर से नहीं कर दिया जा कि पूर तात से दी को बान नहीं सार्वने ; 76. तब पास बोर्ज कि बान इस में बाद ने का		can have no patience with one "
के पूर्व के कुछ आपने बाला ये न लाते हैं, इस उन्ह को क्षार की पालते में बाली बाज़ की हट मुखे हैं।		anything after this, shandon me, surely there has resolved you an excase from my aids."
77. फिर कोर्स से बढ़ों के की अले आपन कुछ मिळा ती एवं तीर वालों के पान पूर्ण पर प्राप्त के जो अलेरी बढ़ारों के कार्य के राज्य आदित को तोर्स में बढ़ारों के बात के प्रमुख्य करने तीर में आतीर में बढ़ार प्राप्त कि कर मिला में ती अदिता में बढ़ार मिला मार्न कुछ बाले आप मान्यों की इस विकार मार्न किता कर मुख्य बाले अपने मार्चने की इस विकार मार्न किता कर में अवहारों की ता तीरी।	t do alle t da d fee fee t with th	Then they hold proceeded, it II when they once is the people of a sure, they saled them to be found to the they refused in entireties them. Then they found forming a will inform to eligible, it is be (Ohizz) set if up straight. (Seeing that Microis) seid: "If you had wished, serily, you could have taken unges for it?"
78. तम स्वतिक में कहा कि उस के उसकी कई की और अन्य के कैप ज़ूबर्त कर करत का की के पुरुष को कीवा पाल स्वत्य सार्थकात कर का	THE RE	He (Chier) said "This shall be the peeting between rest and you. Now I shall declare to you intercontains of that our which you could

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79. As for the boar, it beininged to poor new violations are stilled from each fination of the second of the second

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() (वर कुण में) पता प्राव्यों का विकास का बता की प्राप्त - 50. "And as for the boy, his parents were
के में बार द्वरूप पता में में के इस की बार प्राप्त ४ - Indicators and in 4 payers to conditions and dishelled."

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कर एक को तक से भी नेतरण और पार्टीका बीताय . रिक्स सेवाया जात करनाए भी भी कर पर नेतरकारी को उत्तरकार से . अपने प्रोत्तर पार्टीक कोने कर अधिक करने।

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وَامَّنَا الْعِدَارُ فَكَانَ لِغَلْمَيْنِ يَعِيْدُنِ فِي الْمَدِينَةِ وَكَا سيرون في يعد مع معرف عند معرف عند معرف عند وكا ئىلىنىدىن كىلىنى دائىلغۇ ئىغرىك الشىمئىر LEWELLOWER & SKIRPLY عُهِلَ صَالِحًا فَلَا جَزَّاتُهِ " الْحُسْنَى" وَمَنْتَقُولُ لَهُ مِنْ يَعْنِ لِهِ بِيدَوْسِ مِن عِيهِ بِي مِدْيةِ سِهِ بِي مِدِيةٍ مِن مِن مِن اللهِ مِن مِن سِمِرَتِي

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32. और को दीवार को प्रयास में किया हुई है कि पहला में दो जातिंग (प्रान्था) जुलाई करते की पहल में है हैं है मोता की देती का दोनों के जिस्स कामान पार्ट का पार्टा हुआ है और पार्ट का प्राप्त कर की कामान की माता हुआ है और पार्ट का प्राप्त कर की दो पर वार्य मात्रिक पार्ट की माता कि दोनों के लोगों की दे दात मात्रिक पार्ट कीम माता कि दोनों के मात्र की माता मात्र कामा करा मात्र के मात्र के मात्र के मात्र के मात्र के मात्र के मात्र की पार्ट पार्ट के मात्र की प्राप्त का मात्र का मात्र की मात्र मात्र का मात्र के मात्र की मात्र की मात्र की मात्र मात्र की मात्र की मात्र की मात्र की मात्र मात्र की मात्र की मात्र की मात्र की मात्र की मात्र मात्र की मात्र		"And as for the wall, it belonged to vor- cephes boys in the bows, and there was catche it a resistant belonging to finer, and their inflore was a rightness men, and you CRED insended both truly should wish to be upon a full materialy and take out their leases as a many from your LOED, And I consummated one (lany of) is of my over assent. This is the temperation of those (institute) over which you would not had patience."
25. और अस में पुलक्कित के बारे में यह उत्पाद करते हैं, करा करना भी कि मैं यह बार में यूक्त मान बक्त कर के पुल के पूर्व के यूक्त के यूक्त में अपना मान बिन्द में ने कि में कि में मान में सामान की मान में मान		And they ask you shout Zed Quenain, Say "I shall recite to you some instance of hire (as revealed by ALLARD," Verily, WE equilibited hirs on the cards and gave him the means of everything.
के अला कर दिए थे। 85, यात में एक पास्त्र को दूषने से तिए सूच किया।	85	Theresidar he followed a way, (perhaps to the west of his country).
26. एक नावम को इमोदाना करावे यह सुपात की पुत्रक (कुंपीय) को नावम पात पात पात का के देखा है पुत्रक पाते चारी को दानावम ने पुत्र का है के की पाता नार्वी है। हो साहि पत जा ने पुत्र को को का इस में अबता है गुत्रकारणिय हुए को इमेरियाद के मार्ट पुत्र इस की साहत यो पाति हुए इस को अपना नार्वेस पात है करां पत्र इस की साहत यो पाति हुए इस को अपना नार्वेस पत्र करां		Until, when he resolved the setting place of the sun in persolved it setting is a period block modely water. Therest in found a occurationity man by it. WE (ALLAM) said (by inspiration): "O Zal Quential Eicher paulich shom or take the way of kindness in respect of them."
87. पुरस्कानित बीला कि को बोई पुन्न की तक छ अबा क्षेत्र को इन वर्त तका की कि का अपने क की कार पहुँचान कार्यन को तक कार्या अवस्थ के ऐसी पाला का बारेच को तक के बी देखी न होयें.		He said: "As for him who does wrong (after proaching and warning), presently we dual pentish him, sed thos to will be brought back unto his LORD, Who will punish her with a feetindable to exent."
\$\$. और को ईचान में का बालू और नेश असक करने तर जरह तो पात के फिर बहुत अमार बदाता है और स		"But as for bies who believes and works sighteeously, he shall have the best reward

the end count for on a new board of (with his LORD), and we «Zul Qamain)shall speak unto him something easy (as SUT. Co Cod fun 2/2000 たんしかいくんいいかんかんかいかいかいかいかい ادر پر فرمیند. انجام دین والے افسال کی گلہ سے اوجیل دینے ہیں۔ مکن سے حفرت 25 75 2 10 2 10 N 24 Sp 15 31 10 12 10 36 36 36 ITTE BO HE KING LOW DE ME VICE OF W. H COUNT كى بى ماد قى مى ياد يوم قى دىس الى ماد د ماد يى الى الى دى دى ورو الاركام عن والله كام الله المعلى المعلى والله المعلى عن المعلى والكارية Life wo les ils on the start of I for the to the self with a start ع بالقديم السروي كا وعدا الله كان مؤكد عن بدك الدي الروادان All a so John at it is with hat a character of a fine

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دُكُارٌ الكَانَ اعدُونِي خَقًّا * وَتُرْكِنَا لِعَظَّهُمْ نُومُهِا يَا مُعَوِّدُ فِي تَعَصِّلُ وَلَقِيقَا فِي الظَّهُ رِ فَجَمَّقَتُهُمْ جمعُ ١ - عُرَضَا حَهُمُ المَمِيدُ لِلكُفْرِسُ عَامِنُهُ الَّذِي مِن كَانَكِ السَّمِيعُ فِي غِطَ ۖ وَ عَسَ وَكُونَى وَكَانُوا لانسطفون شيقا الحكيب الدن كفاؤان الْمُمَارُو عِنْ دَى مِنْ دُوْرِي وَلِينَ إِنَّا عِنْدُنَّا كُفَّامُ بكف للذي في هذا الله فالأخشرات عَنِي لا اللهِ يَعِنُ صَدَّلَ سَعِدُم في الحَيْوَةِ اللهُ نَبِيًا وَهُمْ مخسلور تَهُمُ يُحسِلُونَ صَلْعًا * أُوتِينَ أَلَيْنَ لَقُرُو بِاللَّهِ وَيُرْمِ وَلِقُالِهِ فَعَيْظُتْ اعْتَالُمْ فَكُ

الذه بالمت تزجم الفاتية المجلك عناله، فكا الفيدة لهذه بده التيانية وركا الالاكتارة المخترة المجلهة بينا المقارة والإنكارة المنتج المسلم فأراد الراكارين المناو وكلياء الصحيحية كانت أنه بجنت

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رَدُوسِ أَثَرُكُ الْخُدِياسُ فِيكُ لَا يُنْفِي فَي عَنْقِ جَوَلًا عِن وَكُونَ لِيُخْرُمنُ الدِيكِينِ (في لَيُعِنْ الخارقين وأتبغار كالبيد إنياء وجلب تبيتيه مُندُولُ فَلَ إِنْهَا إِنَا مَا مُعَلِّكُمْ لُوحِي إِنَّ الْعِيمَا and in a morrison الهَاكُواللهُ وَجِدُ فَهُنْ كُولَ بِرَجِوالِفَا أَوْنَهُ فَسَعْمِلُ عيد ضايع أذ يُشرك عبادة أيه اكث اسم انسال مي الرّجاه كَلَّهُ الْعُصِّيِّ * وَكُوْ جِمْتُ أَنِكُ مُنِكُ أَسُدُهُ أَكُونِنَا ؟ وَذُ نُأْذُى رَبُّه بُدَاءٌ خَفَّ . قَالَ رَبُّ ابْنَى وَهُــنَ course course الْعُصِدُ مِنِي وَاسْتَعِلَ الرِّسَ سَنْسًا وَلَمِ أَكُّنَ When you Samesmake. بِدُمَا إِبَاكَ رَبِّ شَقِبُكُ ۚ وَمَا فِي خِفْتُ الْمَوَا لِي صِنْ وَ رِهِي وَكَانْبِ الْمُورُقِي مَاقِدُ فَهِبْ مِهِ مِنْ لَدُلْكُ

are in fact of artist responding to the 20,

कारण के प्रता अवधार के और उपने गए हैं। कारण में विश्वी एक वारे के सामी न नहीं

19. मरयम पुरु वार पञ्च त रमने पर इन

सुरा करता राज्य कराई राज्य है

े देश तक्षीतर के बात के तह की तरफल का पर पाए है. अपने क्षेत्र पाणीदार पर की बी। दे पार काल के कार्याल के पर पाल पर पाणीतर में पारत तह पर पूर्व के पुजार कर कार्य विचा पर

पर है का पर पूर्व के पूजार कर बाते किए पर 4 क्यों कि के किए के से पत्र की मोड़े हैं कर नहीं और दूसके के एक्स की का के बात नक्क पत्रे और है की एक प्राप्त को पत्र की की बाले पहला नहीं का

है और पर्छ मीदी श्रीक है भी मार्च है कि पूर्व मार्च अपने जान नेहरवार्ज से एक सभी जार सरसर में केर कार संपास के।

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ريب المراسعوفيين كاسعوري والم إليه كان في خص و ية كمه وب بديدة في صول دوك

شف اعد أغد أفيم وف تعدول ص

حمينا وحف للم

يساق نبيتًا ! وَاذْ أَرْ بِي الْكِيبِ مُوسِي مصاوي يتولانك مرقته

الأيمن وقارسة حيا ، و وُصِتُ لَ رخين الغافر ها أي بيد كادكر في كيب رسمعيل

رنه كان صادِقَ وَعَالِ وَكَانَ رَسُولًا نَعَبًا ، وَكَ نَ بَامُر أَهُدُهُ بِالصَّاوِةِ وَ يَاكُوٰهُ - وَكُانَ عِنْدُ رَبِّهِ

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قاصنا وَدَارُق بِكِتِهِ دِينَ أَنَا كَالَ صِدَافَ وَ فَعِمْ مِنْ مِنْ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّ غه بيد سيه من شهي مي د . به دم يس خيب ته بوج ومي وباله بارهيم أ 1,0 السُولَةُ لِلَّ وصد فيدن و حسن و ذا يُنه V . . V. سبهدات الرحس فأره أتقال والما الماف من مدهم قبف صَاغُوا الصَّبُولُ } السَّمُ يه عن أَنْهُ فِي يَعُولُ عِن الْرَافِسِ بِأَنْ الْأَفْسِ بِأَنْ فَرَافِسُ وغراصها وأبتب لدخلول لغمه ولا بطلوني شك حسائدا للى ويد يحس بيده العيب زله كان ويده مايت السيقون فيها هوارا سَب وَنَهُم رِفْهِ صَفَى نَكُرِدُ وَ حَبُّ مِ تَلَكَ الحمه عي أورت من عناور من كان أوليا

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تُ وَرَاقًا اللَّهِ مَاتُهُ وَلَهُ عَلَيْوَانَ صَوْقَ هُ سَا قَدِينَ وَ أَضْعَفَ حَدِي 2811 A 3 C 15 الفتَّد، فيدُّ عندُ النفيث صيحت عَيْدٌ عندُ بابت وقال دونان the forth 12680 10 ad rich 1 كلاء تسكفأون بعِمَادَة a . Mr. Children mos retember in a designation

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الشَّنْصَيْنَ عَلَى الكَفْرِسُ كُوِّيُّهُمْ أَنَّ ا فَكَ تَحْتُ نَسُمِهُ كُنا نَعْشَا لَهُ عَنْدُ عِدْ عَلَى عَلَمْتُهِ عَلَى عَلَمْتُهِ عِنْدُ اللَّهِ رجمين وَوَلَ ١٠٥٥ كُونَ العَمامِينَ في حَفِيمُ وردُا لاسلكون الفاعة , زفر يُعَن حس الحيور عَفِيلٌ أَوْلُو أَعِنْ تَأْخِيلُ وَلِدُ الْفِي حِثْلُمُ even was ع دا " تا كال النبيات بعض و بعد و الله وم بديعي ليف حمور إن تُنظَّيلُ ولَذَا مُن إِن اللَّهُ صَدِي فِي التُعموتِ والأجن الرُّواتي الأحمِل عَدَارًا لينفد العضائم وَمِنْهُمْ عِنْ * وَتُحْتُهُمُ اللهِ مِنْ القِيهَةُ قُودًا مِ إِنَّ الْكُرِسِ اللَّهُ وَلِيْدُ الصَابِحَتِ لَيْجِعَلَ لَهُمُّ الدَّحَمِلُ وَدَا . فَاتَّمَا نَشْرِيهُ لِمِنَايِثَ لَمْ بِيهِ الْمُتَّقِينَ وَ تُدِيرُ أِيهِ قَوْمَا لُكُ مَا كُواهِكُمْ مِبْكُهُم قِدْنِ فَرِيعٍ *



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nlaw غَفَتْ فِي الْكُمَّا فِأَخْتُقُتُمْ مُونِدِينَ قَالُم صَا الخليشا مويدال بنيكت والكنا لخميث أوتراج rosed .. نه مد نفذ وسه فكد بك المق المناصى قاحرم ليذيعة حنية الذخواش فعاله عد عدد واله موس و فسين " فلا يرون كا ياجه مهم فولال ولا تعيث الظهرصة ولا عف م عدول ألهم هرؤل ص فَتُنَالُ عَمَّمَ وَمِنَا فُنَامُمُ مِنْهُ ۚ وَإِنَّ الْكُلُّمُ الْرَّحْمِيلُ Mr. March B. C. مينان د المحاسد (لا كَتْغَرِي أَقْلَمْتُ اصلى من سندن الرحال أبيجيتني توكا بيرًا بوشي را في حَسِمَ إِنْ عَلَى قَرْبَ يُهِي أَنِي الْمِخْلِسِرَةِ لِيلَ

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run وَلَيْمُ تُلُوِّقُكُ قُوْلِي . قَالَ قَلْمَا خَظُيْكَ رِنْمَا مِنْ . Science for the قَالَ يَصُن فَ بِمَا لَمُ يَبِصُرُوا بِهِ فَفَصَتْ profession St. سول قساء عهد و كد يك ر ، تَقُلُ قَادَهُبَ فُولَ لَكَ فِي الْحَبِوَةِ أَنْ لا مِسَاسَ، وَرِقْ أَنَّ مَوْمِلًا أَنْ تُحْلَقُنا ، 1560 9005 لَيْمَا قُلْهُ اللَّهِ مُلْسِعَتِهِ فِي مِنْ النَّهَا وَإِمَّا إِلَّهُا find a record لَذُلِكَ لَقُطُ عَمِيكَ مِن لِنَا } مَا قُدُ سَبَقَ وَقُلُا ريم بي من الم و المراجعة بالمعاملة على الم رَاقِيْهِ وَخِمَلًا أَيُومَ يُنفَخُ فِي الصُّورِ وَتُحَشَّرُ fill the transfer of a small to bright byeneral Town Lor Frent سُّ يَوْمَهِ إِنَّ رَّمُ إِلَّا مَ يَتَنَيَّا فَمُوْنَ بَهِيَّهُمْ لِأَنْ Twender Sucker Miller Q SUNDERS STEERING

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60		whose may would become the busy soons
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بْتُنْمُ إِلَّا عَشْرًا كَحْنَ اعْمُونِنَا يَقُولُونَ وَفَي كُولُ western 5 مَا مُعَدُّ صَرِيقَةً لَ لَيَكُنَّ لِلْأَبُومُ الْوَالْمُ وَلَيْكُونُكُ الله فَعُلْ يَسِفُهُ أَنَّهِ أَسُمُ الْمُكَّارِمُنَّا قَادٌ ضَعَفُفُ ' أَدْ تَرِي فِنْهَا جَوْجًا وَلَا أَمْعًا ' ser content يْمَيِنُ تَشْهُونَ بِنَا عِنَى أَدْعُونَ لَيْدُ ءَوَ خُشَعْتِ فَلا أَسْبُهُ إِلَّا هَبْسًا in restrict ، بر بر بر ، مر مراهمان المستحدد مر مرد ٥ يُومَهِدِ لاَ تَسْفَعُ النَّفَاعِدُ رَلاضَ وَلَ لَهُ الرَّحْمُونُ and second وَرَضِيَ أَيْدُ قُولًا يَعْمُومًا نَسَ يَدِ نَهِمُ وَمَا خُلَفَهُمْ وَلاَ تَعِيْظُونَ بِلهِ عِلْمًا ۗ وَعَبَّنِ الْوَجُولُا عُتَوِه و ول عاب صن حصل طبعاً - وصن لَى الصِّمَاتِ وَهُو مُوْمِينَ 4. Tobaco Lova my romatil From the access to the to a comment of Jane my Kr ظَلَتُ وَلَا هُضَ ۗ وَكُذَّ إِنَّ الرَّالَـ فَ فَوَاكًا عَرَبِكًّا الله الما من المراكب المناكبة medicanis

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THE RESERVE THE WATER THE PET

whele he is a believer then he will have on

None 1 2 Sept 1 أَهُ يَحْدِثُ أَهُمْ ذِرْكُرُ ا سَتُ وَقُلْ عَهِدَ وحيله وقد Farager . The والم يجدد له حرما ، و فُسَ بِمُنْدِكُهِ المُعَدُوْرِ أَذُمَّ فَيُجُدُوْا إِذَّا فقسا عدد ري هد جور في ولا عبرك أوانات 2 - 5 14. 2 -40 وَمُنْ إِذَ يُبِيلُ . فَأَكَّدُ وَمُنْهَا لهما سواتهما وطفقا بجصفي وَمْ ق الْحَثْلُقِ وَعُصِّي أَوْمُ رَبُّهُ فَغُولُت " ثُمُّ ومرق الجناق وعضى

हत तरह को राज है जर्द कर ने देव हैं है इसके के सुरत प्राप्त कर कर कर कर कर कर रिका तरिक प्राप्त करने करते की विश्व करें हत करने करेंद्र कर कर कर कर कर कर स्थान कर स्थान कर के

1.4 अस्मात तक त क्षण के समय ताम कामन महे हैं का पुनरी राज कार्यन की कार भी तम ने भाग कार्य के भी की कार कर ने त

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इंग्लिस दूरात में पुत्रात और पुत्रात स्था के पूर्व प्रोक्षण करता के अल्पा के एवं को पित्रात है। देश कि पूर्व को सूचन अल्पा के की की बारी मुश्लिसी का सूचन करता होता है।

118 set over they are properties to high contact agent refluits and a form in gin.

1,4 प्रमान दुवान के निर्माणन दूरा में करने में जिल वर्त पूरा कृतिकार के; 120 जीवान में समाप्त जीते में करान करने कि स पहर क्या में कृत को उस एक का जन हैं जो समाप

परशासा कि में इस की उस कि साम है जो साम की मोक्सी की सुवीकान शाम है नह भी नुक को ऐसी सम्बाद पिल सहयों कि भयी औरी सी अ सामी। जोड़ी में नाम सामा की जा मा सामा है या कि

के प्रणां से आपने बारण को लेकन जुन किया और अपने पर के हुएक स स्वातन बरतन पर आपन वार्तित पर का निर्म or delay the way regarded to the area to the area to the area of t

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entro, never to separate from AuLA Fa mance, and to a language shart will be new taken away?"
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خَتُسَهُ كُهُ قُنْ بَ كَنْيُهِ وَهَالَ الْهَبِطَا مِنْهَا حَمَاقًا عَضُالُهُ لَنْعَضِى مِنْ أَوْ قَالَمَا يُرْبَعِنُكُمْ الْمُعْلِمُ مِنْ فَاللَّهِ الْمُ مِنِي هِن يَ فَلَيْنِ اللَّهِ هِنَا فَي فَكَا يُضِلُّ وَكَا يَشَكُّو voulnie وَمَنْ أَعْوَضَ عَنْ دِكِينَ وَإِن كَمْ مُعِنْ شُنَّهُ with a south صبح و يُحشره يوم الفِحير عم حَدَّيَجِي عَنِي وَقَدَكُنْكُ تَصِيدً ۖ قَالَ كَذَالِكَ " مِنْ اللَّهُ وَكُذَاكِ تُعَدِينَ مِنَ الدَّفِي وَكُولِينَ إِلَا لَكِ رُجِّهِ . Samuel Stairs هَيَكُنَّ فَيَنْهُمُ فِنْ الْقُرْوَيْ تُمَثُّونَ فِي مُسكمهم ، يَ فِي دَلِثَ لَأَمِنِ لِأَوْبِ وَلَوْدُ هِيْمُ مُنْفُكُ مِن أَرْبُكُ يَكُّ لَأُواهًا قَا ر مراد مدر عرب المركب المراد ميس مومد مومد مرده. تَحَدُّلُ مِسْتَى : فَصَالِمَ عَلَى مَا يَفُولُونَ وَمُسِيِّمَ Man watering

122 বিধা স্থা বাল ক্ষা বাল প্ৰিয়ালনে জ চুপান্তৰ কা কালানে বাল ক্ষা পাঁচ পান্ধন কালা কৰা নাচ না ক্ষান বিধা	4 - 1 NOVE M
्रांत र पूर्ण पूर्वत की दूसरों का कीश का गांव है नक स्व करों की तरफ के कालू फैटवाल की कर अब रूप कर्जू की की रहा का कर स्वका का गुणायों से महाद्वा सांत्रा और रहा अखारन में बालू रख है	gooded how in vibil Right Path. As A fill and "Neel yet down upon the earth), both of you registher often Plandster, some of you are an energy to aute others. Then if there is ome as you guidance from hill then wheever follows.
अवस्थित का संभव नहीं रूप 124 और से संदे में मा रहीता रूप स कारत का	134 "But whoever name goney from MY
स्तरंग से मैं हुमिश में उस की मुक्तान में रूपे प्राथमी का पंछ क्षात हुए और विकास के पेन इस दक्ष का विदार में उस क्षात कर कर अप करें	verter Clan of Provide sets
25 de étain à ét de une é unit à én de fact de fa à d'étain men et	125 He will say "O'my LURD" Why have son-cased me up bland, who you had been after to not."
126 मा का पुरांद संघ प्राण तरह एकती अन्तर्ग नेत सम्बंध अंतर्ग रही तह दुर्ग तार्थ करण हारान्य कर	126 (AL-Alt) will up the able way did

god ret der 2

يِفَ تَبُلُ طُهُونِ الشَّهْيِي وَقَبْلَ غُرُوٰيِهَا 1111111 3 نی وکائمڈ عیدیت کے ماامنعا أَزُو جُوا فِنْهُم رَهُ إِنَّ كُنُّو وَ اللَّهُ مِنْكُمْ أَنَّ اللَّهُ مِنْكُمْ أَنَّا 1045642 عني و لاستناف ب ترزقت و لعاقبه الثَّموت و قالُوْ 1645 NG-506 أَنَّهُ وَأَوْلَتُ ثَالِيْهِمُ بِيِّتُهُ مَا مِ W. ANE se maribal Carry French win لَقَالُوا رَتِنَ لُوكَ أَوْسَلْتَ رِلْمِنَا رَسُو نَ قَبِلِ أَن تَكَذِلٌ وَ لَحَوْنِ عَمِ فارتصو - فستفائلون سَوْمِطُ النَّيُوتِي وَصَنِ الْهُتَلَاكِيُّ

- do JAJA- 6: 45	L PERSONAL
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राहा हो वही पानी बहुने बाला है।	6 Our All the ten Zert the vite - Chy
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is old least the cut off more on to d	a sign mes, frest his 18. He has been
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रोप रोप पुत्र कि र स्था पास्त्र प्राप्त हो स्था	wantly beverand "Our LORD» Feely YOU
that the sale of a party and the sales	has not a a mir array for a rule orderly
the second in water the or one with second or	ta showned of Rhighs teles we want
repre avail aways in over spirit	humilisted and disgraced**
M an one of the origin of the	Se I en realize a valentity
to over to age the ty to have my the	And soon in shall know marricelly who
and the service of animal to and their	ar the leasure of the storage made on Path
सामें और में और विद्यापन पर बात प्रवर्ग में	and who has let broself be exided to it
	75.73.137

URDU, ENGLISH & HINDI TRANSLATION OF QURAN - MAITO (NOTH ORIGINAL ARABIC TEXT) Y: PADMA BHUSHAN MALILANA ARDUL KARSIN PAREKH SAHER, NAGPUR,

JRDU, ENGLISH & HINDI TRANSLATION OF QURAN-MAJID

Para-17 (पारा-17)

उर्द, अग्रेभी और हिंदी भाषा में पवित्र कुरआन का अनुवाद मूल अरबी प्रथ के शाब

اردو، اگریری دو بندی ترجه قرآن جید اسل عربی متن کے ساتھ

_ موايحس يحسانه اقتأرك للنّاس حسّانهم وهمرق غفاة منغرج م ، بهه في ذكر بن رميد الله استُعَفُّونا or to mela وَهُمْ بِلَعْنِهِ مِنْ * وَهُمِينَا فُنُومُهُمْ وَأَسَدُوا النَّاجِمُ مِنْ أَنْ المارحال هرهد الإب ملكة المناثوي Photo midulate فينهُ اهلُ إِن كُنهُ لا عَمُولَ O seprestusiage to save a rene 1.05

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इस्में किसी दूसरे गाहुब पालसार अंगास इन कुनिया को संस्कृत में के करते।

لِبَأْطِي فَيَدْمَفُهُ فَاذًا هُوَ زَاهِقٌ ، وَ do 12 277 إُسْبِحُونَ لَمُنالِ وَ النَّهَــَا أم الخُلُوا فِي اللهُ مِنَ شَارِينَ أَوْكُ أَنْ فِيهِمَا الْهُلُّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ كَانْتُ لِيْتُونِ لَقْعَالُ وَهُمْ لُسُتُلُونَ دُولِهُ لَهُمَّا . ق ف الله الرف لك لْقُارِدْكَا صَى مَعِي وَقِوْكَا صَن قَتَايَ مَن أَوْ ن يُسُول إِذَا نُوحِيَ رِلَهُ

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نَّ فِي فَنَيتٍ يُسْبِعُونَ ۚ وَمَ جَعَلتَا لِلْبَشَّرِ Acres 100 حديثا للماليات بغيد افين وت فقه فِتُنَةً ، والْمِنَ Dr. - D - 100 راك ليرس كفروا إن بحدوث . على وُجوهِهم و يَقِيمُ وَكُا هُمْ أَيْنُصَارُونَ ۖ كِنْ تَارِيبِهِمْ المُ الله المُورِ وَمِي وَ لَا اللهُ اللهُ وَ اللهُ ال الله مريدة ما مرية مراه مرياضية المراه الديم مساه. المُنْصُرُونَ الرَّغْنِي السَّهْرِيُّ بِرُسْنِي صِلْ Lo delen

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RESUMPLING THE BOOK DM ART & RT-

الْعَوْقَ وَاللَّهُ عَلا كُلِّ شَهْرُهُ قَلِينِرٌ ! وَأَنَّ السَّاعَةُ white Miers التُّنَةُ لَا رَبُّ فِيهَ ۚ وَأَنَّى لِلَّهُ كِنْفُتُ صَلَّى الْقُبُورُ وَهِينَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ لغَيْر عِنْم وَلَا هُدًى وَلا كِنْبُ مُشْيَر * ثُ فَيَ 11. 24 2 00 عطف للصِل عَن سَينِي اللهِ - لَه في الدُّ نعباً جَزِي } لذ عله يُومَ القائمة الدَّات الخَرِنق . the water In وصِيَ التَّاسِ صَنْ يَعْسُدُ حَرفِ فَانِ أَصَابِهِ خَارُ الطَيَأَتَ بِهِ . وَإِنْ اصَالِمَهُ الْعَلَمُ الْعَلَمُ عَلَى وَجْهِهُ حَسِرَ وَ لَاحِدُهُ ۚ وَالِكَ هُوَ الْخُسْرُ يُ لِمُ سَىٰ دُوْنِ مِنْهِ مَنَ كَرِيقَضُرُهِ وَمَنَ لَا يُشْفِعُهُ مَ ذَلِكَ البَعِيدُ " يُدْمُو لَمَنْ طَوْه ا قُرْبُ

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اللهُ حَتَّى قُلْدِهِ مِنْ اللهُ لَقَوْمَتْ عَزِلِنَّا تضطفي مِن المُتبِكَّةِ إِنْكُ وَمِنَ لله تجيه يُصِيِّر يَعْلَمُ مَا يَسَ يَدِيهِمْ وَمُا حُلِقَتُهُم ، وَ إِنَّ اللَّهِ تُرْخَبُ الأَ بالها ليهن أتشوا الكفو واسجداوا واغتلاف اعتراعلكم لفنحون وحا يام و فعاه في سُوخُوَ جِهَادِهِ - فُوَ جُنْبِكُمْ وَمُ جُعُـنَ عُنْمَكُهُ فِي أَلَوْجِيْ مِنْ حَرَّةٍ أَلِمُلَةً أَلِنَّكُمْ ا هم سمكم اليسانيان د وَ فِي هِمَا رِنْتُكُونَ الْسُولُ شَهِيدًا -3- 1 Note wit Margueter 12 و علو و شهدا ; على A 400 150 - 4 TV - W

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TASHREEH W.C. CYAN PARA 18 URDU, ENGISH & HINDI TRANSLATION OF QURAY — MAID ONTH ORIGINAL ARABS: TEXT) BY: PADRAS BHUISHAN MALILANA ARDUI, KARIM PAREICH SAHER, NAGPUR,

URDL ENGLISH & HINDI TRANSLATION OF QURAN MAJ D With Original Aribis Test

Para-18 (पारः 18)

यून अरबी प्रथ के साथ

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الله المناز وال يعلجم قرقًا الحبرين ا مَا الله عُمَاهِ - اللَّهُ تَتَقِيل - وَقَالَ الْمُلاُّ مِنْ قَوْمَهِ الَّهِسَ أَلَقُرُو وَكُذَابُهِ مِلْقُلَّةِ الْأَخِذَةِ وَالْأَفْتُامُمُ - 2 ... في ميوة التُدنين ماهانا إلا تَشَرَّتُومَاكُم ، يَا عَنَا ثُا كُلُونَ مِنْهُ وَكُثُونُ مِنَا لَثُورُ يُونَ ﴿ وَلَهِ اطَّفَتُمْ يُشَرِّ فِمُتَنَكُمُ * إِنْكُمْ إِذًا لَخَسِرُونَ * * لِيَلَّكُمُ الْكُلَمْ إِذَا مَنْ وَكُنُّمْ أَتُوْلَكُمْ وَعَظَامًا ٱلَّكُمْ فَعَنْوَجُو فَيْهَاتَ فَيْهَاتَ لِنَا لُو عَدُونَ ۖ إِنَّ فِي إِلَّا حَبَالُنَا نُّى بِنَا خُونِتُ وَحِنَّ وَمَا يَحِنُ بِمِيغُورِيَاتِيَ أَوْلِ هُوَرَا

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قَاوِنًا خُونًا مُونَا لَسِنَةً مِنْ أَضَاقًا لَحَلُهُمُ duning the وَمَا يُسِتَدُ خِرُونَ * ثُنَّةُ السُّلَكُ أُسْلِكُ أَسْلِكُ أَنَّا وَكُلُّمُا خَاةُ أَمَنَّةً زَنْبُولُهَا كَنْأَيُوهُ فَا تُتَلِمُنَا الْعَضْهِمُ أَعَضًا و حَصَلتُهُم أَحَادِيْتُ فَلَقِدًا أَلْقُومِ إِلَّا تُؤْمِنُونَ إِلَّا arther. rate www. workers ارسلنا موسع وأخاه هرون في ابنت و سيطي الري فِينُونَ وَمَلايِهِ فَاسْتَكُابُرُوا وَكَافُو فَوَمَّا لِمَشَدَينِ مِنْعِينَا وَفُومُهُمَا لَنَهُ لْمِيدُونَ فَكَذَّا وَهُمَا فَكَا نُوا مِنَ الْمُهِلَّافَا N/2 5/20 21 وَلَقِيدُ أَاتِينَ مُوسَى الْكِنْبُ لَكَنَّهُمْ مَهْ مُتَدَّوْكُ ا ابنَ مُرَمَهُ وَأَمَّاهُ أَيُّهُ ۚ وَ آوَ بِنْهُمَا إِلَّا اَ وَقُ عِينِ ، بايها لرسل ڪاو بِ وَا خَيْنُواْ صَالِحًا وَإِنَّ بِهَا تُعْمَلُونَ عَبِينِهِ ا

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6.564 يْعَيَهُونَ " وَلَقَادُ الْغَدُّ سِهُمْ بِالْعَدَّابِ فَهَا السُّلُكَا لُوْ نرةِهِ وَمَا يَتَطَرِّيُونَ خَتَّے إِذَ فَقَتَتَ تَلِيْهِمْ لِي ثَا ذَا عَدَّابِ شَيبِيا . وَاهِم فِيهِ مُبِيلُونَ ۗ وَهُوَ مَا أَنْشَكُرُونَ وَهُوَ الَّذِي ذَا كُو هِي الأرضِ وَ إليهِ لَعَشَّرُونَ . وَهُمَ أَنْدِينَ يَحِي . يُمنَّفُ وَلَهُ الخَيْلَافُ الَّيْسِ وَالنَّهَارِهِ اقد يعْفِيُونَ ﴿ فِلْ فَالْوَا مِثْنَى مِا قَالَ لِرُولُونَ الْمَا مُوالْمِ رَامِينَ وَكُنَّ لَكَالِيًّا وَعَضَاتُ عَلَىٰ لَيُسْفُونُونِ لَقَد وْبِيدِي أَغَنْ وَالْأَوْنَا فَذَا عِنْ قِيلَ مِنْ هَذَا لَآلَا ٱلسَّاهِيرُ الْوَقَالِينَ قُل لَمْ الْأَرْضُ وَمَا إِمِنْهِمِ إِن كُنتُمْ تَعْلَيُونَ سَنَقُولُونَ قُنَ أَقَلَا بُدَكِرُونِ . قُل مَنْ زُبُ النَّمُو سَيَقُوْلُونَ بِنْهِ قُلْ اَفْلا

تَتَقُونَ قُلْ مَن سِيوهَ مَنْكُوتَ كُلِ شَيءٍ وَهُمُو يُهِيَّةٍ وَلَا يَمَا عَنْهِ إِنْ كُنْهُ تَعْلَمُونَ الْسَنْقُولُ لَيْ لِمُهَا · Mariante قُلُ وَأَنَّى مُعَدُّونَ أَنَّا اللَّهُم الْحُقِي وَ رَفَّهُمْ لَكُذُنُونَ مَا الحَدَ اللَّهُ مِنْ وَلَهِا قَمَا كُانَ مُعَاةً نَى إِيهُ رِدِ لَكَ هَبَ كُلُ اللَّهِ رَبُّ خَلِقَ وَيَعَادُ لَعَظُمُهُمْ العص شيحي الله عَمَا يُصِفُونَ . بيد العب و لثُّهَادَةِ ۚ فَمُعْلِعَتُ مُشْرِكُونَ ۗ فُلْ رَّبِ إِنَّا تُبْرِيَكُونَ و أُوعَدُونَ ، أَ بَ قُلَا تَعْمَنُونَ فِي القَوْمِ الظَّلِيْرِ er erection السِّينَةُ وَنَحْنُ أَعْمُو بِمَا يُصِفُونَ ... قُلْ زَبِ أَغُودُ بُكَ مِنْ هَمَرُاتِ الشَّيطِينِ أَ وَأَغُودُ يَ يُعَمِّرُ إِنَّ حَتَّى إِذَ الْجَاءُ الْحَدَّقُمُ الْمُوْتُ قَالَ رَبِ الْجِعُونِ ﴿ لَعَيْنُ اعْمُ صَالِهُمَّا فِنْهِمَا تَرَكُّتُ

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24. नर अपने हैं और में (9) एकता है

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Mile Employ 2 وَجِيهِ إِنَّ مِن لَنَّا حَسَنَةٍ - وَكَا تَحْدَ لَهُ كُفَّ في دِينِ اللهِ مِن أَلْمَاتُ الْوَقِدُونِي بِاللَّهِ وَلَهُومِ الْأَخِيرِ وَلَهُ مُنْهُ مِنْ مُنْهُمَا طُلِيْفُ مِنَ الْمُؤْمِنِينَ مَالْمُؤْمِنِينَ مَا لَوَ الْفَي لَهُ مُلَكِهُ إِنَّا إِنَّا لَا مُشْرِكُةً ۚ وَالرَّانِيَّةُ لَا بَكِحُهَا and without أَوْ أِن أُومُسُولُ وَحُرْمُ دَائِكَ غَلَمُ الْمُعْمِسُينَ . ELVE WA للُّهَادِةُ آيَدًا وَأُونَيِّكَ هُمُ الفَيْفُونَ - إِلَّا الَّذِينَ أِمِنْ يُعِدِ دِينَ وُصَنَّحُ ۖ قُلْقُ اللَّهُ عَفُوسٌ . وَالَّذِينَ كَيْرُمُونَ أَوْاجُهُمْ وَلَمْ بَكُلْ لَهُمْ Mountains شَهَدَ آءَ اللَّهُ عَسْمَهُ فَشَهَا دُدُّ آحَدِهِمْ أَرْبُهُ شَهْدَاهِ Wy wanter بِاللَّهِ وَإِنَّهُ لَهِنَ الصَّارِ قِيلُنَّ ۖ وَاغْلَمِسَتُهُ أَنَّ لَعَلَّمَتُ

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تَنْهِ عَلَيْنَهِ إِنْ كَانَ مِنَ الْكَذِيانَ ۗ وَبُدَرُوا عَنْهَا " a Pour lange الكيريان واعرب كالأسطب عدعكها ال قَانَ مِنَ الصَدِقِينَ وَلُولًا فَصْنُ لَمْ تُمَاكِحُمْ وَ روب غصبة منكار لاتحسَّة مند تكلم سل هو فَيرٌ لَكُ الْكُلِي صِيئٌ مِنهُم صَا الكَيْبُ مِنَ الْإِلْيُم لَذِي أَو ع كِارَة منهد لَهُ عَيْدُاتُ عَظِيمَ الذُ سَيْمَعَتُمُوْدُ صَنَ سَهَ مِنُونَ وَالْمُؤْمِثُ بِأَعْسِمِ 100 may 100 عَلَيْهِ بِأَرْبَعَةِ شَهَدٌ : قَاذَ لَمْ يَ تَوْا مَانَتُهُمَا إِنَّا قَاوُمَ لِكُ عِنْدَ مِنْهِ هُمُ الْكِدِيُونَ وَقُورَ programme or a source of a source of a source

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أَفَ أَنْ أَنْ مَنْ إِنْ الْبُ عَجِيرُ ﴿ ذُ الْقُولَة } سِلْمَا لَقُودِانَ بِالْوَاهِكَةُ مَا لَكُ لِكُ إِلَا بِمِوْ وَاتَّكُمُّ لِيدًا بِمِوْ وَتَخْسُلُونَا مَدِينَ " وَهُو بِدِينَ مِن مَضِارِهِ " مَا يَامِ مَر يَامِ مِن عَلَيْهِ اللَّهِ عَلَيْهِ مُنْ اللَّهِ عَلَيْكُمُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ مُنْ اللَّهِ عَلَيْهِ مُنْ اللَّهِ عَلَيْهِ مِنْ مُضِارِهِ مُنْ اللَّهِ عَلَيْهِ مِنْ مُضِارِهِ مُنْ اللَّهِ عَلَيْهِ مِنْ اللَّهِ عَلَيْهِ مُنْ اللَّهِ عَلَيْهِ مِنْ مُنْ اللَّهُ عِلْمُ اللَّهِ عَلَيْهِ مِنْ اللَّهِ عَلَيْهِ مِنْ اللَّهِ عَلَيْهِ مِنْ مُنْ اللَّهِ عِلْمُ اللَّهِ عَلَيْهِ مِنْ اللَّهِ عِلَيْهِ مِنْ اللَّهِ عَلَيْهِ مِنْ اللَّهِ عَلَيْهِ عِلَيْهِ مِنْ مُنْ اللَّهِ عَلَيْهِ عَلَيْهِ مِنْ اللَّهِ عَلَيْهِ مِنْ مُنْ اللَّهِ عَلَّمْ عَلَيْهِ عَلَيْهِ عِلْمُ مِنْ اللَّهِ عَلَيْهِ عَلَيْهِ عِلْمُ عِلْمُ اللَّهِ عَلَيْهِ عِلَيْهِ مِنْ مُنْ اللَّهِ عَلَيْهِ عِلَيْهِ مِنْ مُنْ اللَّهِ عَلَيْهِ مِنْ عَلَيْهِ عِلْمُ اللَّهِ عَلَيْهِ عِلَيْهِ مِنْ عَلَيْهِ عِلْمُ عِلْمُ مِنْ عَلَيْهِ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْمُ مِنْ مُنْ مِنْ مُنْ مِنْ مُنْ عِلْمُ عِلْمِ عِلْمُ عِلْمِ عِلْمُ عِلِمُ عِلْمُ عِلْمِ عِلَمِ عِلْمُ عِلْمِ عِلْمِ عِلْمُ عِلْمُ عِلْمُ عِلْمُ عِلْم فَيْلُمْ مَا يَكُونُ مِنْ أَنْ لَنَكُمْ بِهِيدًا وَسُنُونُكَ هِنَّا لِهِمَانٌ عَضَمُ لَعِظُكُمُ سُوال لَعَوْدُوا مِنْدِهِ الدِّدَّا إِنْ كُنتُ أَمْ فُهُمِينَانَ ۗ وَاللَّهُ مِنْ اللَّهُ الْأَلْبُ وَ اللَّهُ سَالَعَكُمُ وَالنَّهُ لَا تَعْمَلُونَ مَا لَا فَضَالُ اللَّهِ عَلَيْكُمْ وَرَحْنَيْكُ وَأَيْ أَسَوْ أَيْوِفُ لَحِنْهُ أَلَالُهُمَّا الَّذِيْنَ امْتُوا لَا تُنَّلُّعُوا حُطْوْتِ النَّلْظِينَ وَصَّن بَنْيِعُ L'in a contract - Language a خُطُوْتِ الثَّيْطِينَ فَانَّهُ بَامُرُ بِ هَنَّ مِ وَ المُنْكُورِ مُ وَلَوْلَا فَصْلُ اللَّهِ عَلَيْكُهُ وَرَحْنُهُ مَا زَّكُنَّ مِنْكُ مِنْكُ مِنْ 3. + Once may a a rear file is it .

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للونك كِذْ تُسْتَالُوا وَكُنْهُمْ عَلَى الْهُ مِنْ الْمُعْلَادُو خَيْرُ أَنَّهُ تَعَلَّمُ ثَدَّا مِنْ فَنِ لُو أَجِلُوا أحدٌ فَلَا يُرْجُنُهُ فَ خَنْعُ يُرُونَ لِلَّهُ ۖ قَالَ فِي لكم حقوا قرجعو هو وك لكم واسا مها عماء عديد سي عباد جاء ت للول نييز مسكونه وجه مل لا لك est a - ingles 1000 مِن أيتَ رهِم وَ عَفْظُ فَأُوحِهِم وَ مِنْ أَنْ تسحيج سا صعول وقل لمؤمنت لِعَصَّصَىٰ مِنْ أَيضَ رَهِنَّ وَ يَعِفُطَنَ فُرُوا حَهُريَّ وَلا سُنهِ بِن رِبِمُهُلُ إِلَّا مَا تُعَهَّرُ مِنْهُ ۖ وَلَنْصَادِ مِنْ وِنَ عَلَاجُهُ بِهِنَ - وَ لَا يُعْدِينَ رَبِعَنَ لَهِ بِنَافِينَ إِلَّا لِلْمُعْوَلَيْتِهِمْنَ ۚ وَ ۚ كَالِّمِهِمْنَ ۚ أَوْ يَانَّ بِمُعْوِلَتِهِمُنَىٰ أَوْ

275 A

أَسَاتِهِينَ أَوْ أَنْنَا لِمُعُولَتِهِينَ أَوْ إِخْوَانِهِنَ أَوْ بَنِي إحوانِهِنُّ أَمْ سَبِيًّ اخُوْتِيهِنَّ أَوْ يُسَالِهِنَّ أَوْ يُسَالِهِنَّ أَوْمًا MERCHAP D مَلَكُتُ كِنَا نَهُنَى مُ الشَّبِعِينِ عَلِي أُولِي لَا رَبِّيُّ مِنَ الرِجَالِ أَوَالِطُهِلِ الْأَرْبِينِ لَمْ لِنُطِهَدُ وَاعْوَا عَوْ مَعَدُلُكِ للسَّالَ، وَلَا يُضُونُونَ مَانِعُيهِ لَا لِمُعَلِّمُ مَا يُخْفِينُ مِن زِيكْتِهِينَ ، وَتُوْرِ اللَّهِ اللَّهِ حَيْنَيْ أَبِدَ الْمُؤْمِنُونَ كَ لعلكم تُفلِحُونَ وَلَكِحُو الْمَاعَى مِثْكُمُ وَصَعِيانِ مِنْ عِبَادِكُمْ وَ إِمَا يَكُو مِنْ كُونُو فَقُرْآ أَيْعِيْرِيمُ للله ومن فضيه و لله واسه عبيد وللسَّمَّ فعِف نَوْيِنَ لَا يُجِدُونَ نِكَامًا حَتَى يَغْنِيهُمُ اللَّهُ صِنَّ وَ اللَّهِ مِنْ اللَّهِ مِنْ يَبْتُغُونَ الكِتْبُ مِنْهَا مُلَكَّتُ اللَّهِ مِنْهَا مُلَكَّتُ أِمَا نُكُا فَكَا يَتُوهُمُ إِنْ عَنِيتُمْ فِيهِمْ خَيرًا ۖ وَ لُوهُمْ قِسْ مَنَالِ اللهِ الَّذِينُ السُّكُومِ وَ لَا تُنْكِيرُهُوا فَنَيْتِكُمُ

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بِغَالَمِ إِنْ أَدِي تُعَلِّمُ لِلْمُنْفُوا خَرَضَ الحَلُولُ surest moth a dela March وغد الشالكة ا الما أو الموية لارص 1001001 أورة مسكوة فيها بيصاف بعشاء في خاجكم المحاجه كانته أوَّتُ دري وف مِن سِعادٌ ما كُلَّةٍ لَتُنَارِرُ فِعَدِ فِي اللهِ الأَمْمَالُ لِيَتَ مِن وَاللَّهِ عِلَى و عليم في بيوت إلى سال مرفع و كان كا MALLEN فِيهَا النَّهِ وَلَمُوا لِمُ فِيهِا لِمَعْدُو وَ لاصَّالَ ا

لَا مَهِيرِهِ رَيِّنَا أَوْ أَوْ لَا سَمَّ ضَن رِكِيرِ مُوفِّ

وَ يَرْبِدُهِم مِنْ فَصَابِلُه ، وَ اللَّهُ يَرِرُقُ مَنْ شَاءٌ يَغَنُّرُ حِسَابِ ﴿ وَالَّذِينَ كُفُّوا ﴿ عَالَهُم May in a co لُصِيَعِينَ سُنَّهُ وَخِيلَ لِللَّهِ بِمُنَّادٌ فَوَقِيلُهُ حَسَالُكُ يحساب او كطنيب في تحديث فوفيه مُوجُ مِن فَوقِهِ سُحَابُ we wallen ، فوق تعص رقة أخرَجُ of when it 5,000 av . 200 Stievos 1 وَ غُمْرُ صَفْبِ عُلَى قَدْ مَدِ صَلاتَهُ وَ سيعين ويه عييه بما يقعنون

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تُنبوت والأرض ، ني الله المصالر الله يحى عَمَانًا لَمْ تُؤْلِفُ بَينِهُ لَمْ يُعِمَلُهُ ركاما فية .. عدى يُقررُ مِن خديد وَنَازَلُ مِنْ استباله من حدال فيها من يزو فأصيب ب صَ يُنالَم وَي رف مَن مَن مَن بِنالَم رَجُودُ سَنَا بُرقِه erong yearing نَدُهُ مِنْ مَا لَا مِنِهِ * ' كُلُفُ مِنْ الْمِنْ } النَّهَادُه ا تُقَدِّدُ فِينَ عَيْرُةً لَاوِلَ الْأَلْصَادِ مِ وَاسْتُ فَعَمْ كُلُّ وَ لَهُ مِنْ مُلِّيِّهِ فَيَنْهُمُ مُن أَعِيثُمْ عَلَى على والمنهد من لهلي عَلَى حَلَيْنَ وَ وَمُنْهُمَ كُلُّ مِن يوفَديد . الفَيهِ أَنَّا لِنَّا أَنِي فُلَكُمْ وَأَنْ لَلَّا 1 3 400 الْمَتَّا بِاللَّهِ وَمِالْمُنْدِي وَالْعَمَّا لَنَّهُ لِمُنَّوْكِ فَيْرِيقُ

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تَهِتُعُدُوا مُوصًا عَلَمُ الرَّسُولِ وَ منكم وعينوا الضيي لباجق امتو ب المديدية فينهم وليميه منا بعدونيني لعد حوالهم مثا البدار لنهدم. لِنتواله الله إلى شَيِّلَاء وصَناحَكُمْ بَعدُ دَلِكُ عَأُولِيْكُ

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مَّاهُ ۚ أَنَّ يُضَعِّنَ ثِبَا بَهُنَّ غَيْرَ مُتَكَبِّرِ خِتٍ بِزِبْنَاتُو لَهُنَّ وَ اللَّهُ سَجِيبُهُ ازن تستعفف خير عَلَى الْاَعْلَى حَدَيْهُ وَكَا عَلَى الْأَعْدَ حَرَجُ الْمَرِيْضِ حَرَبُ وَلا عَنْ ٱلْفُرِكُمْ آ تَأَكُنُوا مِنْ أَيْدِيْكُمْ أَوْ يُبُوتِ الْمَانِكُمْ أَوْ الْيُونِةِ The executive and the exand on the day at a and the field

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وَ مُنْوَاقِهِ كُولِوَاكِمُوا مُنَاهُ الْمُنَاهُ فَقَا أَمْنِهِ جُمَالِهِ لَّمُوْ يَهُ هُنُوا يَخْتُلُونَا أَوْلُوا أَنْ اللَّيْنَ كِينَا أَوْلُوا لَكُ الْمِنْلِينَ النِّرْنِيْنَ يُغْوِنُونَ بِاللَّهِ وَتَسُوّعِهِ * قَالَوْا

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نَدَّةُ وَلَوْكَ لِيَخْضِ شَاءِهِمْ قَادَنْ لِسَنَّ شِعْفَةً مُنْهُمْ وَاسْتُطْفِرْ لَهُمُّ أَنْفَ إِنَّ اللهِ عَفُورٌ يُحِيثُمُّ مُنْهُمْ وَاسْتُطْفِرْ لَهُمُّ أَنْفَ إِنَّ اللهِ عَفُورٌ يُحِيثُمُّ

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Page 1 لا تَجْعَلُو وُمَا } التَّسُولُ مُسَكَّلُو كُومًا. تَعْضَكُمُ بعض قد يعد الله الدين تستندي منك وَاقَوْا الْمُنْهُ عِنْدُوا أَلَاشُ كُمَا لَهُونَ عَينَ أَصْرَةً ۖ أَنَّى تُصِيفُهُ فِينَهُ ﴿ يُصِيفُهُ لِنَّا بِأَنَّهُ مِا لَا وَيْ بِلُومًا فِي النَّمُونِ وَ الْأَلُونُ فِي يُعَالَمُ مَا عِمْ عَلَيهِ، وَمُعَ يُرِخْفُونَ أَلْتُهِ فَتَنَّالُهُمْ تبياء و ساخي شي نديد النب سارحمر الأجيم لفتين تديرا "أيك له مُنْكُ سَوْدِي وَالْأَلْصِ وَلَهُ نَتَّهُمَا وَلَدُ وَلَهُ كِتُلِي لَّهُ شَيِرِيكً بُ النَّابِ وَخَنْقُ كُالُّ شَيْءٍ فَقَدَّاهُ تَقْدِيرًا

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أَنْذَكَ ، وَقُولُوا فَتُومُنَّا يَبُولُوا فَقَصَدُ كُلُّ لَهُمُّ لِيَحْدُ بِمَ تَظْفِرُهُ نِنَ مِنْ كَتَشْفِلِهُ نِنَ صَدُفًا وَكُلَّ أَعْمُ وَمُنْنَ أَعْمَدُ مِنْضَدٍ ذَنِيعَهُ عَلَى الْإِنَّا أَخْمِيْرًا

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LIBBUL FINGUSH & HUNDLITRANSLATION OF QUIRAN - MAJO OMITH ORIGINAL ARABIC TEXTS

BY: PADMA BHUSHAN MAULANA ARDUI, KARIM PAREKH SAHER, NACPUR.

LRDL, ENGLISH & HINDI TRANSLATION OF OLDAN-MAID With Onestal Arabic Test

Para-19 (9797-19)

भल अपनी घडा को समाध

ردود محریری ور بندی ترحد قر آن جید حق عربی متن ف ماتحد

E TET A STATE OF THE SECOND PROPERTY OF THE PARTY OF THE ستنابه أو كرت أيف لقداسكيرو في انظيهم وَعَنَّو غُنَّا كُنَّادًا ﴿ وَمُ أَوَّونَ لَيُسَكِّنَّا كُولُوا أَعَ

يُوْمَىنِي لِعَهِيرِمِينِينَ وَيُقُونُهِ فَي رَحِيدٌ مُفَخِورٌ ﴿ وَفَي مِنْكُمْ إن مَا غِلْوَامِنْ عَلَى فَعَمْدِنْكُ هُلُهُ مُنْتُونِ مُتَنَوِّ . تُحملُ

الجنانة وفيد حير فسنق واحسن فهناك وكوه لَسْهُولُ اللَّهُ وَ عَيْنُهِ النَّزُّلُ مُنْتَكَّاتًا كَارَبُكُ. السُيفُ يَوْمَيْنُ الْحَقُ لِيؤَحِنِي وَكُانَ يُومًا عَلَمَ

الكهرِ مِنْ عَبِيدًا وَيُوهُ يَعْضُ لَصَائِمُ عَلَى تَكُولُهُ سَيَمَ لَوْ أَنْكُونُ فِكُانٌ خُلِيلًا لَقُد أَصْلَتُنْ عَنِي كِرْ عَدْ رَادْجَارِيْ وَكُالَ لَشَيْظُرُ لِلا نَسَانِ

غَدُولًا. وَقَالَ الرَسُولَ بِرُبِّ إِنَّ قَوْمِي

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وَخَرَيْقِتُمُ ۚ وَكَانَ بَيْنَ دَلِكَ قَوَامًا _ وَالَّذِينِينَ لا يُذَعُونَ مُعَ اللِّهِ إِلَهًا خُدُ وَلَا يَقْتُمُونَ وَلَا يُؤْلُونُ وَمَن يَعِضُ فَهِي يَهِوْ أَنُّ مِنْ الْمُعْمِدُ لَهُ الْعُلَّالِ يُؤْمُ الْقَائِمَةِ وَ يُحْلِّلُوا فِيَّهِ مُهَانًا "إِلَّا مَنْ ثَالَ وَ مَنْ وَعَلَى عَنْدُلا صَالِحًا and the state of the same قَاءُ لِينَاكُ مُنْكُمُ اللَّهُ مُسَاعَهُمُ خَسَفْتُ وَكُولَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ , 543 v . V . C . غَطْوِرًا رَّحِنظُ وَمِنْ تَاكَ وَعِلْ صَدِعْنَا فِي لَهُ بُغُونُ إِنَّى اللَّهِ مَنْنَاتًا ﴿ أَنَّهِ إِنَّ كُنَّهُمْ ذُونَ الزُّورُ وَرَدًا مَنَّ بَاللَّهُو مَنْ وَلَكُوْ مَّنْ ﴿ لَكُونَ مِنْ مَا كُذَّا وَا يُدْبُوا يُو بُلِ وَتَنْهِمُ must with a نَمْ يَعْرُوا عَلَيْهِ طَنَّ وَعُمِيًّا ثَا ﴿ تَكِينَ يَقُولُونَ رَبُّنَا هُبُ نَتَاصِ الوَاحِنَا وَ وَإِينَا وَهُ إِينِنَا قُوْدَةُ الْفَاجِنِ وَ نَ امَا مَّا ﴿ وُلِّيكَ يُحْرُونَ الْعُرْفَيةَ عِمَاصَبُوهِا وَيُلَقُّونَ فِيهَا تَجِيُّنَةً وَسُلْمًا ﴿ خَلِيهِ إِيرَا 1000

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URDU, ENGLISH & HINDI TRANSLATION OF QURAN MAJ D.

WITH ORIGINAL ALABOR TEST

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كُلُّ شَى دريه لحديد تا شعدت السرعاة باكسانة فيه لحد صّها المُحديد من بعضيّة المِنُونَ " * وَشَنِ كُنَّ إِلَيْنَتِهِ الْمُكْرِيدِ الْمُكْبِرِيدِ الْمُكَارِيدِ الْمُكْبِرِيدِ الْمُكْبِرِيدِ الْمُكْبِرِي

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الناد فنع أنه أن وم أب لقاف عَمَا لَعْمَاوْ يَ Caroli 18 in sur sur sur 1 1 and اسد س کم ارجاد سيت بالكشائية المنات الماد المناوا لللما مِنْ لِنُهُ مُوسِي وَقِرْعُونَ مِا لِكِنْ لِقَدِهِ لِنُوْمِنُونَى الْ عِرْمُولُ مُلَّلًا فِي الأَرْضِ وَخَفَلَ أَفِيْهَا سَعِ المالية على عبر المالية المالية المالية - men ' og i Est! الدين سنصعفوا في ألا حيل و تعقيظم الهالة والمعكمة لُوريْنِينَ ۚ وَلَهُكُنْ لِغَلِّي فِي رِيضِيَّةٍ لَرْبَى فِلْرَعَةِ لَ وَهُامِنَ وَخُدُورُهُمْ مِنْهُم مِنْ كُلُو مُورُونَ وَ زكش و أماره الصفه فالأخف WWW NO 12

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هُمُ الْحَقُّ مِس جِندِينَ فَي لُوَا لَوْ كُلَّ الولد تكفاف بنا الدن موس Land Street 19 PHORETANIA WALL WALL 4500 [Substitute of BED الْعَنْهُم بِنَمَاكُرُونَ - الْ فَوَيْنُونَ - وَرُوْا لِيَا ا بكت ومن قيديد هم يه عَلَيْهِمْ قَالُوا مُنَا بَدِّ لَهُ الْخَفُّ مِن رَّسَارِكَ كُنَّا مِنَ أُولَيِّكَ أَءْ نُولَ الْجَدَهُاءُ قُرُّ لَا لِي مُاصَبُرُوا وَنَدْرُونَ بِالْعَنْدَاءُ السَّيِفَةُ وَصِمَّا

28. THE WORLD SHIP CORNER AND ADDRESS.

See Then bring a Book from ALLAH

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Wine الْ الْحَيْدِةِ الدُّانِيُّ وَإِنَّاتُهَا - وَمَا عِنْدَ مُنِّهُ وَالْتُمْ وَأَوْلَا تُعْمُونَ وَمِنْ حَنَّ فَهُوَ رُفِيهِ كُمِّن مُنَّعِبُ مُثَّا \$5 -- 50 house & to the faction لَحْبِهِ إِنْ ثَنَّا لَمْ هُو لَوْدٌ عَصُرُ مِن وتوم يُناد-ارِّه فيفُولُ أس شُركًا عِنْ أيْدِسَ كُلْمُهُ قال البوس ختى تسهم هُوُ أَرُّهِ الَّذِينَ مُعَدِّنَدُ أَحْوِينَهُمْ كُنَّهَا عُولْمَنَّا ، تُتَبِرانَّا the experience of a distribution of the second وَلَيْنَ مِنَا كُنَّا فُوا إِنَّيَاتَ تَصَلَّمُونِ ﴿ وَهِمَالُ الْمُطُو the Water شَارِكَا إِذَا قَدُ عَوْهُمْ فِيدُ أَخْفِيلُمُ اللَّهُ وَإِذْ الْعُدُ كُ والهندون وكوم يدويه فتعو مَا وَأَ تَحْتُمُ أَحْرُ الْمُرْسُونِينَ فَعِينَتَ عَلَيْهُمْ الْرِيْكَا إِ يُومِينِهِ فَهُمْ لَا يُنسَاء نُونَ فَأَمَّا مَن تَابَ The same of the same of the same اصُ وَغِلْ صَالِحٌ فَعَسَى ۚ يَكُوْ لَ مِنَ المَفْرِجِارِةِ

not fi ?

وَ لَيْنَ يَحَلُّقُ مِنَا لَكُمَّا ۚ (وَيَخْتَنَا * وَمَاكَانَ لَهُمْ لِحِيَّرُهِ. سُحِلُ شِهِ وَ تَعِلَى عِنْهُ أَنْشَرِكُونَ و رتت بعدم مَا كَيْنَ صَدَّهِ أَهُوْ وَمَا يُعَيْفُونَ اللَّهِ وَهُوَ اللَّهِ لَا إِلَهِ لِرَدُهُو مِنْ الْحِمْدُ فِي الْأُوْلِي الجعيرة عاليه الحكيم فرانسه تتوغفون فال . بَنْ اللَّهُ عَلَى تَقِدَ مُسَكَّلُهُ أَمِنَ لَمُ مِنْ اللِّي فَوْ فيمهوض له ليه الله لا ينكم بونيكم، فكلا رَامُ إِن حَمَّلُ اللَّهُ عَلِيكُمْ اللَّهَا رسم مَا أَ إِن مُوهِ " عِلمَةُ صَلَ إِنَّهُ غُيرٌ اللَّهُ HALLOW SHEET بَايْمِكُ بِنَيْنِ سَكُنُونَ قِيهُ وَاقْلَا لَيْضِرُونَ ، ALMAS FOR 634/20 Landwitz وَصِنْ رَحْمَيْه جَعَالُ لَكُمَا أَمُنَالُ وَالنَّهَا لِلسَّكُمُّ مِيْهِ وَلِنَابَتَعُو مِن فَصِيهِ وَلَمِلَكُمْ لَشَكَدُ وَتَ وَيُوْمَرُ يُنَادِينِهِمْ فَيَقُولُ آيْنَ شَٰزَكَا أَيِّيَ الَّذِينِينَ

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فحرم ين فرمية

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يشهه دعيد إلى إس البرعسة عليق يتدويجانه لانفية الكهارئ اليليكة الكالر

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2500 Men مخلمه أَحَدُهُمُ الطُّوْقَانَ وَهُمْ ظُلِمُونَ ۖ قَالَتُحِبُثُهُ وَ لُعْبَ نَشَهِبْتُنْذِ وَجَعَمْتُهَا آكَةً لِلعَامِينِينَ . وَ يَرْهِمُ قَالَ إِنْقُومَا وَاعْبُدُوا اللَّهُ وَالْقُودُ وَلِكُمْ خَيْرُ لَكُونَ Krai ta. إِنْ كُناتُ نَعَلَمُونَ ﴿ إِنَّ نَعِيدُونَ مِن دُوبِ اللَّهِ ا وِثْ ثَا أَهُ الْفَافَةُ لِي إِفْرِي مِنْ الْدِينِي لَفَيْهُ لُونَ مِع ذُوْبِ اللَّهِ لَا يُعْلِكُونَ لَكُمْ إِبِنَّ فَى فَا بِتَعْلُو. يَعْفَدُ لْوَزْقُ وَاغْمُدُوهُ وَاشْكُنُوا لَهْ ۚ إِلَيْهِ عُرْجَعُونَ لَكَذِيبُوا فَفَ كُذَّبُ أَهُمُ ضِنْ صَلِيكُمْ وَمَا عَدَ ى ئىلىدىن ئىلىدىن ئىلىدىن دارى رى ئىلىدىن ئىلىدىن ئىلىدىن ئىلىدىن دارى رى ئىلىدىن ئىلىدىن ئىلىدىن ئىلىدىن ئىلىدىن ئىلىدىن ئىلىدىن ئىلىدىن ئىلىدىن خَنَى ثُمْ يُعِيدُ وْمُراتَى find for more. الله يسِيرُ ، قُل سِنْرُوا فِي الأَرْضِي قَالْظُرُوا كُبُفَ بُدَا ٱلْخُلْقُ ثُنَّا اللهُ يُلْتِينُ النَّفَأَةَ الْأَخِرَةَ * رُكَّ للَّهُ أَنَّكُ كُلِّ لَكُنَّ فَلَذِيزُ ۚ يُعَدِّيبُ مَنَّ

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وَأَيْنِهِ الْفَتَنَاوِلَ وَمَا أَنْهُ مَنْ فِي أَوْ ضِ مُرَدِي سُمَارًا ۚ وَمَنَ لُكُمْمُ بأب الله والفاله المستد تبسوا وم HUN-WAY L being som والوا ويهود أو خدود فالعام الساوس لف روال في ذيك الاس العجم تُؤمِنُونَ وَقُلْ ve friday. نعدمه من دوب - simple vio 15 - Andoville يُعْضَكُمُ مُعْضِ وَسَعَنَ يَصَالُمُ عَصًا وَمَا وَكُمْ لَكُ أَنْهُمُ الْكُوْرِ فِينَ لَصِيرِينَ " فَاصَلَ لَهَ لُوطٌ م لَ إِنِّي صُهَاجِهُ فِي رَبِّي وَإِنَّهُ هُوَ الْغَيرِنْبِيرًا عَكِيْهُ ﴿ وَهَٰيْنَ لَهُ إِسْحَقَ وَالْعُقُوبُ وَكَعَلَنَّا

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عْ دُرْتَتِهِ النُّبُوَّةُ وَ الْكِتْبُ وَالنَّيْنَةُ أَجُرُهُ فِي Har Fugler 25 وَ الْمُنْكَرِّ، فَمَا كَانَ جَرَابُ قُومِيا المُفْسِدِينَ ﴿ وَكُنَّ جَاءً فَ السُّنُكُ ۚ إِبْرُهِ إِمَّ has the day delin بِالنُّشْرُكِ وَالَّوْ آِنَّ مُهِيكُوا أَهْنِي هٰدِهِ المُتُعِينَة وَ أَهْلَهُ وَكَا اَضُوا مَا أَوْ كَا مَتْ حِنَ الْحَدِيثَ }

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خَارْبُ سُنْكَالُومُ سِيءَ بِهِمْ وَضَاقَ وَمِمْ ذَيْهُ وَ قَالُو لَا تُعَفُّ وَلا نُعِزُنُّ ۚ إِنَّ لَهُ عَالِكُ ۚ وَ الْفَلْكَ إِذَا مِنَا لَيْكَ كَانْكُ مِنْ لَعَادِسٌ ﴿ إِنْ لُمَا ذِلُولٌ عَلَمُ اَطُن هَنِهُ أَعْدَيُهُ بِيَحَةً إِنْسَ السَّلَمَاءُ بِمِنَا كَأُولِهِ اَطْنَاهُونُ ۚ وَلَقُنْ لَرِّكُ فِنْهَا ۖ الْقَالِمِ الْمُنْسَاءُ لِمِنَا كَأُولِمِ غَلْمُعُونُ ۚ وَلَقُنْ لِرِّكُ فِنْهَا ۖ اللّهَ بَيْنَا لِمُؤْلِمِ consumptions Parales St. carling & descent a vist - a Schadlon Now Draw In فَقَالَ لَفُومِ عَنْدُو اللَّهُ وَاجُّوا البُّومُ الْأَحِدُ كُو نعموا في أد بس معيدين فنديوه فأحداهم الرجف قاصيف في دا هر جايس with married هُ فَدَ نَنُانَ يَكُمْ فِينَ مُنْكِينِهِم مَ وَرُبُينَ السَّمِنُ اعمَّالَهُم فَصَدَهُم عَنِي السَّبِسِي وَ مريد الآن ما فاسم من المريد الذي أيانية الرا كانوا فستنفيد باق أو قارون و فرغون و مَا أَمْنَ - وَلَقَدْ جُنَّاءُ هُمْ مُوسَى إِنَّا لَيْدِينَوْ turnition



الْسُتُكَلِّرُوْ فِي الْأَرْضِ وَمَا كَالُوَّا سُمِقِينَ فَكُلَّا كَذَٰذُ بَدُنْهِ فَيْنَهُمْ مِّنْ السِّنْفَا عَاصِمًا مُعِمْمِ مِنْ عَدُنهُ اللهُ اللهُ يَعْلَمُ مَا غَيْمُونَ . خَكَقَ اللَّهُ الشَّمُونِ وَ

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URDU, ENGLISH & HINDI TRANSLATION OF QURAN - MAID (WITH ORIGINAL ARLESS TEXT) BY: PADMA BHUSHAN MAULAMA ABOUL KARIM PARCIOL SAHER, NAGPUR,

URDU, ENGLISH & HINDI TRANSLATION OF QURANIMALD.
With Original Author Text

Para-21 (पास-21)

ार्ट्, अरोजी और हिंदी भाषा में पवित्र खुरआन का अनुपाद मूल अरबी यथ को साथ

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TASHREEH GLC VANN PARA 22 URDU, ENGLISH & HINDI TRANSLATION OF QURAN - MAID ONTH CINGUINAL AURIST TEXT) BY: PADMA BHUSHAN MALILANA ARDUL KARIM PAREICH SAHER, NAGPUR

JRDU, ENGLISH & HINDI TRANSLATION OF QURAN-MAJID

With Original Audio: Text

Para-22 (पास-22)

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ومن فصيه و تعليكم سكرون ا

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وَ لا الصُّلَيْتُ وَلا التُّولُ * وَلا الظِلُّ وَلا الْحَرُولُ * white your It رور مو ميري تهريخي آ. تشييم آروان ان يُستنوي رُخي . وَلاَ الأَصُواكِ . 4 Mallington waster a point say that is you want and آ وَمَا اللَّهِ إِلَيْهِ مِعْمَلُ فِي الْقِيورِ إِلَى أَنْكَ divery was a ser 1 = - .. where it was الْأُنْدَبِينُ ۚ إِنَّ كَا اللَّهِ فَا يَاعَقُ لِنِتِيدُ ۚ وَلَكَّ مَنْ مَ وَلَالَ الله لاحكافيها للإثر أول للمهوك فقلد dearrick bed majorial desirable con a most of free to sentro for x 5-14134 160 وبالوسرة بالكنب ميير. أنة حدب كَفُّ إِوا فَكَيْفُ كَانَ شَكِيرِ ٱلْوَتُدُ فَيَاسِ أَمْرُ لَنَّ فأحرعت به تمورت تمحشف ٱلْوَاتُهَا، وَهِنْ عِبَالْ جُدُدْ بِبِضَ وَخُمْرٌ مَحْسَلِفٌ enough Newline that a still a west some was ٱلْوَانُّهَا وَغُرَّا يَهِيبُ سُودٌ . وَمِنَ النَّاسِ وَ لَذَوْآَةً Buy was sunder out in I have brook Witherpar 15 وَانْ جِمَا إِدِهِ الْعُلَمُوا أَمْرِينَ اللَّهُ عَيْرِينُ عَفُومٌ The is a second or a comment of APPLY.

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يَكُشُنَا فِيْهَا الْفُولِ . وَ كَيْرِسْ كُفَّرُوا لَهُم لا يَعْضَى عُامَهِمْ قُالِمُونُوا وَكُلُّ يَخْفُفُ عُمْهُمْ وَمَرْ Paratologically advance in a tor عِرِي كُلُ لَقْهُ وَ وَهُمْ يُصَعِيدُ خُونَ ليهدرت خرجت تعشرصابك غيز تبال كثأ عس الم لو مو كو ما بشداد وسه من بلاكو ف ، كمة التبريره فدوقه . I will wrom the the the de war & for إِنَّ اللهُ عليه عُليهِ سَموتٍ وَالأَثْرُونِ وإِلَّهُ عُلَيْمُ durant and product in the 20 for is that we هُوَ أَيْرِي جَعَلَكُمْ مُ لَيِّمَتُ فِي يَنْ فَمَنْ كُفَّ فَعَلَيْهِ كُفْلُ أَعْدَلُهِ وَكُلَّا بَيْرِيلُ اللَّهِ كُفَهُمْ عِنْدَ رَجِهِمُ إِلَّا مَقِنَّا ۗ وَلَا يَزِيدُ الْكُفِي ثِنَّ المُن اللهُ نْ دُوْتِ اللهِ ﴿ أَرُوْتِيٰ مَا ذَا خُلُكُمُ ر مارد مرد من المرد المرد المرد المرد المرام المرام والمرام المرام المر I'm Hilly amin's ale to the suduly with

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فَهُم كُلُ بِنَتِ مِنْهُ إِن أَبِيدَ الطَيْمِونَ أَعِضَاكُمُ نعصا لا ندور وں شاراں فیسکھی جس خیر قمو نعده الم كال خدم خدم و قدمو ياسو جهد who the all it will add to week to بماراته أبل عارض أنبوس ألكوش أهداها الأمد عن عُن أهد لُدر في الرهد إلا الفوراً المص ومكر سيئ دو لا يجيني لشَيْنُ إِلَّا مُعْمِدِهِ فَهِي عَصِ مِنْ إِلَّا سُنْتُ الْأُومِا م تحديثيب ساسديلا د ولس تُحديثيت سا Pulper - in co . I was a solo mas of فسطروا · Marin M. كَالْ عُفِيةَ الدِسَ مِنْ قَسَهُمْ وَكَانُو مَشَدٌّ مِنْهُمْ فَقُونُهُ مَوْمَ كَالَ بِيمَا لِمُعِجِزُهِ مِن شَي وَ فِي الأرض (زعه كال عيماً فيجاً ، ولو يؤ

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) Para-23 (पारा-23)

वर्ष, अग्रेजी और हिंदी गान्त में पवित्र व्यूरआन का अनुवाद मल अस्त्री ग्रंथ के शास

اردو، الحريرى اور بندى ترجمه قرس جيد مسل عو في ستن ك ساته

wast 13 30 read wet -تعفد من دویه رهه ب بردب نر رونلاده مريم الربع دي رميميده ميدر. سرغيي شفاعتها شية وكالمولاول إ - - 13damas عُلِيْ صَلَّى مُمَّانِي إِنِّي أَمَنتُ بَرَبِكُمْ فَلَ مَعُوبٌ أَ mainten 12 LE BUILDE THE WORLD TO THE THE DE LA PERSON DE day Suries. لَحِنَّهُ أَوْلُ سِنَّ فُوجِي بَعْلَمُونَ ﴿ يَمُا ar - In Montell Ithy at always the رُبِي أَبِي وَجَعَمْنِي مِنَ لَئِكَ مِنْ وَمَا الْنَزَلِمَا GLOSY NO GHEN OF WHOME عُك فيصاد مِس بُعدِه مِس مُعتبِ من السُكَّ . صُعَلَيْنِ مِ أَنْ كَانَتْ الْأَصْعَيْثُ وَجِلَاثٌ فَأَلَا recession . Wing you edury 5 ما كاتيهم فير خيسادون ، يعساد على العباد 1 Tendam لَسُولِ إِلَّا كَاءُ لَهُ لِيسُّهُولُونَ

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يَّأْتُلُوْنَ ...وَجَعَلْنَا فِيْهَا جَنْتِ قِنْ نَّخِيْلِ وَ ٱلْحُنَابِ -drunce 2 dr. - dry fort وَمَا عَمِنتُهُ أَيْدِيهِهُ ۚ أَفَّذَ يَشَكَّرُونَ . مُسْخُنَ الَّذِ ر من مدسوم کے اس سر ، نے ہی اسم مدارات خَنَقُ الْاَرْوَاتِ كُلْفَ مِنَ لُتَعِبُ الْاَرْضُ وَمِنْ اَ فَصِيهِم Start von it of a constructive to as dem 3 of the day وَّوْرَاهُم مُنْفُلِيْوْنَ * وَالنَّبْسُ الْخُرِي لِبُسْتَفَيْرَ لَهَا. y without . et a month of or 11 23/31 APR وْلِكَ تَقْدِيرُ الْعَرِيزِ العَلِيْدِ * وَالفَّمْرُ قَدَدُنَهُ مُنَازِرً 13-16/14 De حَتَّى عُ دُكُا عُرْجُونِ القَّدِي a se attender تُذرِكُ ٱلْفَهَرُ وَكِا الَّيْنُ سَائِئُ النَّهَارِدُ وَ كُلَّا Mirrows Sherteenis أُ وَخَلَقْنَا لَهُم مِن مِثْنِهِ مَا + Barrel 8 3/2 LE 2 3/2 5 P مَنْ مِنْ مُنْ مُنْ مِنْ مَنْ مَنْ مَنْ مِنْ مَنْ مِنْ مَنْ مِنْ مَنْ مِنْ مِنْ مِنْ مِنْ مِنْ مِنْ مُنْ مِنْ يَرْكُبُونَ مِنْ مُنْ أَنْ مُنْ مُنْ مُنْ فَعْلِ فَعْلَمْ فَلَا صَرِيغَ لَعْمُ وَ أَ all 2 preses Marine a route your 225 wages - a 8-18404 11 الله يُنقَدُونَ ﴿ إِلَّا يَحْهَ فِينًا وَمَتَنَاعًا إِلَى حِينٍ وَ outsty) (fout 1 special or Sugar Sugar States

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34 ortho Alav Alarezo et arcer may ab-	WE 34	And WT have presed therein parders of
र दश दरीद से सुर तथ भीर हो। इसीन	time.	he dave parp and grapes and WF have
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15 अरोज की ऐसी पेटाएम की या जाना सार है पे	FR 69 1	so day the rose car or use frost discou-
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16 हर है। से असरा राज है दिस न स्थान	F F 10	leave to a MINA Who has created at lest
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37 पर व साकृत स लेगा पा से एक सुपत भे	m 2 "	And a sign or them is the sight Wh
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30 और इंच ने और वी मंदिलों को साम जन्द	TH R 39	spline mens let overderegard in
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present manual and care.		
42 करते की गार और में बहुत में मीचे कर	9 tr 12	And WE have rested for here of the use
क्य में नहीं। एक ही मार्टिक इस्तेजन मेर	r rk	diarred whatever her ride
41 and to disk in the st die store go at	9102 4	AN THE WE HE WILLIAM THE
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		smed:
		unless he mercy from 1.5 and so o
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نَهُمُ اتَّقُوا مَا نَانَ آبَدِيْكُمْ وَمَا خَلَفُكُمْ ... 6 لَعَلَكُمْ تُرِحُمُونَ . وَمَا تَأْتَهُمْ فِس ايلِقٍ مِسْ نُواعَنْهَا مُغِرِمِنِينَ .. وَإِذَا قِلْلِ الَّذِينَ لَفُرُ وَ يَلَّذِينَ أَمَّنُواۤ الففقوا عِمَا رَشَّ قَلْمُ اللهُ قَلْم الله قال إِن أَنْهُمْ إِلَّا فِي الطعيم من أُويَثَا أَ اللهُ اطْعَيْهُ ١٦. 1715-232W عولون عن هدا نَ مِ مَنْ يَنظُرُونَ وَلا صَبِحُهُ ۗ وَا 4. William Mounts عِمْوَنَ ، قَلا يُستطِعُون تُوصِية 4000 2 Zv

يُؤَيِّلُنَا مَنْ بَعَثْمًا مِنْ مِّرْقَدِنّا يَهُ هٰذَا مّا وَعَدُ لرَّحْمِنُ وَصَدَقَ الْمُرْسَلُونَ ﴿ إِنْ

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of Milks s	621 A	* 100 mile 16-31 map 14 20
45 on this is over remove at with 8 th .	993 45	And when it is said in them. Become of
art drit art out rature in wet at the		that which is better you, wordly a progress
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		a be Hemather, in opper than you may
		mone mercy
4b are in on all films had at more and films	192 50	And oncervance a sign token, from he
If the world of a work of the SR S		Name of their 1962 to down that her did
		men want from it.
a? After the service are for a service to the	120	And sheet residuals then Shend from
of the an appropriate of a second	A or	the with what for u.A. her enymises yes."
जी तार्थ करने कर जो अन्यानी नार्य ने क्षण प्रा	2.4	those who deshow a see to have also
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all also want I for over you need at mile		And they are When will this prospect
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100 11 11 11 11 11 11 11 11 11 11 11 11		Dathy "
40 mg very arrivers are of reft more of	10- 10	The away note but a sengtr shout
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when he is with the sales and its in it.		ere dispositie
ser dell		art and artis
10 इसमें सुकर की पत है > होते कि जिस्से का	WW 64	Then they well not be above a make
estion are sell at any of and we are		because not they will return in hear form a
ore some a se malm		(3/18/2)
भी का में जेन करी करती कि तकावक बच्ची का		And the Trumpet will be blown a a he
Rent on and he diggs digh sted as		second how as any behold From the
and		graves they will cover out quark years and
4474		LORD
12 mild are such account? Shoot are all a	med 57	Then et " say "S' were to us" Who has
the a block was upon, were in this		rained as up from one grace of steep". It
ravid at the ser all an ill care at the		will be said to them. This is what the Most
रक्षी में जो करा है की नव नव सामित है		Beneficera A. A this promised and the
		Mesongra spoke the truth."
\$3 age may often all coperas for governor set cores of	ment 57	In will, he has a strack shour and behold!
इसरे इसर इसिए कर दिया	- 19	They will all be beneath up before US
not bill not as sen		1053 with 87 pc opposite ob popule (12)

12 1 14 1 24 E ca 4 12 1 6 - 24 - 15 - 5 - 5 - 5 - 5 رْقَ أَصْحَبُ sporture a confidence of عدم و المناها المناقة و في دهد 11 a & ? 3 8 8 21 1 4 4 4 4 4 4 Dec autor 4 بهآكنتم تكفر سيون - ولوناً ا Remark & Susans & co

-2. RIRA TY	622-A	क सीव संभूत रूप स्टाइएस ४४ स्ट
54 अपन प्रमान का ऐसा तिम जा गया कि किसी जा	6 54	So teday are on the Day of Audomorph
अंदर का जुला न विद्या जलात और तुम का लाख		no you will be wrouged in acrolling, are
किए कुट कार्यों का बदाना निश्न कर गर्देगा।		you will not be recompound expend for what
		you need to do.
15 It was commented for the A sample of the	77 55	Very days who men Paradiar did Dig
ogefold a son it an as at at or		will be happy in (joyful) recupation.
% & 3"1 1118 AT CT DIS 1 1118 AT	W 16	They and their serves were be us pleaser
विका सामा का असम का मान से गई होते.		shade reclining on throats.
C) on it for over a regular was ph at	b. 57	They was have therein feats out the
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18 cent at a st not a mon a map of	9 1	de Work from a Member 1 - IR 1 (III
का के इस में उसरे हो पक		them: would be "Peace (be no you)?"
to conserve to a game and same pass.	m .0	Dies III will say App O you server
sh anot		het insportstus as friende besetting
the transfer of the transfer the	T 60	* No contemporary to O Charles
and grane de ver vore e e es		Adem that our should not worship Yharin
बीर पर दुखार बुझा हुआ पुरस्त है		for undered he rationary a clear chemy
हं अपने न किस की ही करण हुई कीए तरक है		and the sealered wrong Mi more
		that is a stought Peth
52 and when it great present about all a	e 4	Ver he has sed assets a great molticular
राज्य को बीचन के हैं राज कर दिया करा जिल ही र	7	you! Did you not, then one your mason?
बारस में बाल न रहेंगे.		
की मी अब इक्स नहीं नुष्य स्थान अवन्त	e 01	"This is Hell which you were promote
किस का शहर तुन से किया परात ता.		(m you followed him)!-
M हमी प्रकारती का स्थाप प्रकार अनुत # ⁶	m 64	Tham therete that Day, Fin that you use
अन इस में सक्षित हो जनो।		w disbelieve"
कर अपने से दिन हमें देन में पुँड को भीत हरण कर र	re 55	This Da WE shall see up the
are the dre was pay you it are with also are	3	movels and bein hands and speak to
रिंग राजारी देंगे को जब करते पर औं है और कि	7	and their feet will case by about when the
माति व		used to name.

أَغَيْنَهِمْ فَاسْتَنْبَقُوا الطِّمَراطُ فَأَكْ يُبْصِرُونَ، وَأَ مه سري رواه واي نَنَا } لَسَعِنْهُم غَلَّا مُكَّنِيْهِمْ فَهَا الْمَتَظَاعُو Burn Hadlaton to all but some - some مُضِيَّ وَكَا يَبْحِمُونَ * وَمَنْ نُعْمِرُهُ أَنْكِيمَ فَيْ لَغَلُقُ اللَّهُ يَعْقِبُونَ . وَمَا عَلَيْهُ فَ شِعرٌ وَمَا يَثْبُغِ to mention to the year with the to the terms Bush a Nie ئىلىنىڭ ئۇڭىڭ ئۇقىران مىيىنىڭ . ئىلسىنىڭ ئىلىنىڭ ئەرەن سىرسىنىڭ ئىلىنىڭ ئىلىنىڭ ئىلىن ھىرسىنىڭ ئىلىنىڭ ئىلىنىڭ ئاكىنىدىن ئاتولىم studen could يَرُوا أَنَا خَلَفْ لَهُمْ مِنْهَا عَمِلْتِ أَيْدِيْمَا أَنْعَا شَا was a grant dear they a magainer out of the فَهُمْ لَهَا مَلِكُونَ وَذَكِنَهُا لَهُمْ فَيِنِهَا رُكُوبُهُمُ e. Amorte Valor washist of Leventer - . . . ناكلون . و بهم صهامنافه ومنارب د patential concentration to the second are now أَفَلاَ يُسَكِّرُونَ . وَالْحَدُوا صِنْ دُوْنِ اللهِ الْمِهَا نَعَلَهُ فَ يُنْصَرُفُ يَ * لَا يَسْتَطِيعُونَ تَصَوَهُم وَهُمْ Lough to لَهُم جُنْدُ مُحصَرُّفُ مَنْ فَدَ يَعَرِيكُ وَلَهِم مِنْ اللهِم مِنْ اللهِم مِنْ اللهِم مِنْ اللهِ Sex surge wilden allighted & construction Arrest Count آولم يَرَ عَامُ مَا لِيرَون وَمَا يُعلِيُون . utic formy" 2136 Web

AN AND I WE has writed WE veril could at the one of over it are in air to sees Androugher HIS outros of Jid res And Alf had word All could have reverse turn in new-on making turn gu Fig. No. year on p., in ye. not, then understand? du a non-transfer made usual and a side office. party our an soliton for his restable god Ather it any the existence was an existence an A 12" At 5 years port of either an food \$ the state to the forest and the से लिए दूध के गाए के द्वार में का उन को नहीं 74 fibra shareph arrors of fire gant of magbelied (by those so called auda) 75. Simo seed not me man after men on at unity is made the title of the No service their speech, then given you what they declare

IN THE PARTY NO SURLAW BY YES.

آنًا خَلَقْنَهُ مِنْ

13 MAY 27 62	A PROPERTY T SUPA AS SA
77 जब इन्सर की व तहीं प्राप्त कि हमने दशे दाने औ	³⁹ Does not man creasider that WF tuve over
दमक्रणे दूर लीवों से देश फिल क्रम इंग्सरण का सरन	him from a trace some drop" his thickel
\$ 780. Just been 4 and an only 2007. S	be dares to statul as an open appuneed
75 इसने लिए विचान बाहन करने चना और उपनी	74 And he manufactor bre \$15 as questione a
वेश्वरण पर पूर्व तथा और सक्षर जार के उद्योगा	Sorgeta busines creation: He sees "Who a
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rown 3	rolles own doublegrated if
Ps अस कर हो कि जिल म पहले कर तक देश किए	N Say HI was reside dieto Who cress
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ye my all expos prov provi è	A et an Transpar
AT A COUNTY OF STAND OF STAND OF STAND STAND	to 1st. Who tenduces for you fire out of
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6 all 4 years both offer and 6	
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by day at external y to do set it as the	that he account with a Min in Who
वी संस् पत्ती का पत आजी	tand is the desiration over at theogra-
	NDH you shall be brought back
	5 ,6
37, साककात	37 SURAH AS-SAFFAT
द्वार कार्यक्रें सामा है जाती मूर्व इस है के ली	AZZABA TA ELIATZEE
earth 1821 peop 8 shr she is mean?	CONTAINS & ADADS AN TRUNCS
भाव अवस्थात को साम से था बरा नेपालान	forthermon to the
बारा बारा तन वान वानावारा है।	the him beneficier than sterribe
and an an annual maj and and aff area	2 By those was set the replan respect
सर का कर कराउन कर लग कर के करन	burile order?
2. Her force we are the sent of over-	* And show who derre sway othe sloud
The officers of entre and all fluores werk & .	3 And those who read the Message is
2 2 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Ourset for a remarker
4 kms arms name fird on a	4 Nerso your ab 4080 is 95
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	fre serven

وَمَا نَبِينَهُمَا وَرَبُ الْفَارِقِي * إِنَّا أَزِيَّنَا النَّمَالَةِ الدُّنْيَا Me mi acknowled بِرِيدُهُو. لَكُو كِبِ ۚ وَجِمْكُ فِسَ كُلِّ شَيْطِينَ قَالِهِ CKEBALNIA 5 2 10 L C. SU لا تُسْمَعُولُ إِنَّ اللَّهُ لَا أَلاَّ عَلَى وَأَيْقَدُ فُونَ مِنْ ا أَذْخُولُ وَأَلْهُمْ عَذَابٌ وَأَسِبٌ t or bester . adoles a same to they العطفة فأسعه بنهات ثابت dear in transference to call " WELLES A لَّا يَبِ أَ. يَلُ عَلَيْتَ وَنُسِحَرُونَ مَ وَإِذَا ذُكِّرُوْ لَا who comes a serie with miles is لَاُونَ فِي ذُرِّ أَوَا أَنَّهُ لِسَلَمْ فِي وَقَالُواْ started a sentin when in the sent Charlen Burgo هٰدَا أَلَّا سِعَرُمْبِسُ أَيْرِادَ مِنتَنَا وَكُنَّا ثُولَنَا وَعِطَا earthern helplaster was a few roots المرافعة ال 1,002) مَنْ اللهُ اللهُ

Pul

TT- 1 PARKUT IN THE PERSON OF NAME OF SAFFAR at that a become them any IDEE of the out a rings, each poor or surrow 6 less priori a union articles e sensor e same or fee o So they may not darken to the exercise repulled outcast), and for skeps is a Roor word Braffer & accept not not print accept \$55 TE M POT TO AND BY THE WIND T GV Then ask them "Are they stronger (or created them (i.e. men) of a sticky clay 7 8500 of all of manage arm & girl 6 or when they show a man or show if the James it. No. It ights has and woushold then ean proofin it the south और दिला होबर पड़ी संस्त्री ने यह पता रेफ सं TO THE PERSON ASSESSED A PROPERTY OF और अपने का दिल जा से पता. On of Informers * when one which maked to deny

وَ الْوَجَهُمْ وَمَا كَانُوا يَعَبُدُونَ أَرْصِيْ دُوُ 129 1111 مَسْلُولُونَ } مَا كُمُ لا تَمَاصُرُ فِي . بَسِ هُمُ ا dienam o authorization to me 135000 تَلْمُونَ ، وَأَقَالَ عَمْهُمْ عَلَى بَعْطِ Stewar Year منعنى. وَمَا كَانَ لَنَا عَيْنِكُمْ قِينُ - MACA CHAMILTONS لنخم قوماً طغمن inches! 2 -18- --نَى ﴿ وَنَفُونُونَ أَيِنَّا لَكَ رِلُوا ا اً مَل جَاآءُ بِالْحَقِّ وَصَدَى ٱلْمُرْسَدِينَ 3 carpet and my part lander والعُنَّابِ الْأَلِيْمِ * وَمَا تُجْزُونَ - wis Brown i'r de

to ruse. 42s	_	
12 gas gra for or on an are an feet ar-		the arres will be national. Assemble
तका जीवर के और एक जाई के जी रिल के		these who of arrog logother with time.
में लीन प्रशास करते से इस को भी साथ में अन्य		hads, om any hemine adeeds or their
OED .		wives, and nine tim sped to wombin
23 अप्रवाह के फिल कुछने की इसका साम समी से		created of Aug, AM and step duration as
पहाली जा को गांव हात्र कर प अक्ष		the way in Fazzere Fine Helb."
24 ही बार देव तथ को उसकार कि एक से और कुछ	- 4	and tip or f her due be
gara 81		quantored
16 gas arres for gy at our gas gy no get of	74	What will maker with you? \$70y divyor
necessity of an area		and help one coultier as you control in
		the world/"
If also see in any one good offer	- 6	has burning the beside more for
		econtrados
27 are unless qui ex in the agree arem in		And they will approach one another sating
acted in the gold of over the way man want		of 9 letting while other
ata de ass		
28 out an earlie or or or him him plus	28	the in our new try who trees to
eith an au et er dav en on ab unt a		come in our matcher optionals. (from where
		we would have grasped the truth).
To one ago he do a the advisor on	N	se he presse will so Rabes
K003 17		No. of the water and the property.
 इस इस तुम पर लुख और नहीं पर बर्जिक तुम लुद 	10	acamenda power or you hallyou
epet pet en		was and exempt tempte on ag to
		unrhes
I get as at unity as in any if my as an		A se of decree of our off-free
को प्रधान मध्यो हो प्रदेश है।		non traffer open as that we also
		enanc visus desirent
12 जन ने तुन तो बाज दिया देशक हम तुद मी बटक	τ,	representing the development with
fit a		-State of the state of the stat
1) Ann are in the ware 4 circles as see good.		ter my det fer des reit as share
Provint 84		in the pussioners
To gathe of it is not so the it gigs the	12	states that is how Will date with the
काई है।		polty
15 का राज्यात र से कि दृष्टित में उस का ले व	16	Trub when it was said or drem "None
min car worse it this field all all auch		has the right to be worshipped has A right
the day of it age have their days time of		ther were errogan puffed with pride
10 और सहते से पितार तीवार सामा के करता मांचा	18	And ser that we a sharper of great
बावने पद्मपुत्री का जीने बाद्य मात्रम है		Selfense anadjoer"
37 वर्गन में तो तरफ बात वह तरहा आता है। तह		No hard of Propher has one with the
take in Los 9, mark in care are 1		train and endross above new helice has
78 frang beit, man nu de ni coco man	-8	fants is asheuren aregoing to idle
चवर्त हो रहण है		the puintal rement

إِلَّا مَا كُنْنَاتُهُ تُعَمَّلُونَ * إِلَّا بِمَيَادًا اللَّهِ الْمُغْلَصِينِ etent touted age الله روق مُعلوم أ فواكِله وَهُمْ مُكرَمُونَ عے سرر منقبلان ل ، کا نهن بص فاقبل بعضهم على بعض بعساء لون ، فأ Laxuelpoter my take do varia Lorente hopping & torunkware War 176 1 w 16.28600 ن أ وُلُولَا يَعْمَلُهُ Mromes & willed

LA PERA	927 A	the make N 2000 WIND
10 और इस को उन्हों को सामान से बदले के फि	r 4	and you was be required nothing exce
सोधं और रूजा नहीं हो पर सहि हैं		for what you used to do.
40, बार जो अल्लाह से द्वांतिय को है का प्रवास	e an	
ern and		THE RESERVE TO LABOUR A ZAM
41 THE ST STATE F AND TO DIES FOR BROOK		for their dament. He a known proving
flow B		n.Pandret
47 87 TOPE M RD 87 DE 14 IN 1974 BY		Strong reservoires and a service of
WITH		they shall be honoured
43 Sport 6 on the art 6 on to other pre-	41	so the Gerdens of delegie.
++ 176 CH & VID FOR EST NOT 10 SECURE ST		On coaches facing one snother
45 46री हुई लाज गाउनी शाला में हात का लेंग व		here will be involved among them a c
receive		(of dresh) from a flowing Street.
An at 2 year shy the man at the property see	40	Wher any drive can the areas a
47 75 4 71 NO 11 4 CRO AD AND THE		never decise would be as her b
page of off off;		office of the control of the control of
48 वर्ग क्या जाना वाले नेवर्ग नेवन्त्र वाला		
and the state of t	41	and who have been also with an
As a residue to the t		
to better minimum part his qualitative with		and sovely eyes,
en brown som togs visit utdered u sk	2 60	
to explain a year spine and effect of the off-		eggs, (well-protested.
at A co feet of place on at the	g 10	And to will approach stellars the
to a confer or bear do as as		muzally questioning
all has a consistent of the call of the	P 41	A greater when we say added a r
40		a companion, (on the world),"
 शा पूर्व तथा प्रत्याचा कि क्या द वारियान को प्र 	4 "	"We will ar Ar marking the
open \$ 2		who believe.
all a ayen some a ne ke a the group i		that when or have once and become
त्याने क्षेत्र व्यक्तियों का पूर्व अर्थ अर्थ के इस व		Jer and histor that we indeed the true
हमारे बायान का प्रदेश दिया जारत		up) to receive (reward or published
		according to our deeds;1000
24 ment was not the airs on the plan		be man correspond to Privadice will to
4001		Way was until stones of host
SS to and order to the proper or set you	e	So he we see him who had tried
वर ने संस्थे क्षेत्र ने देखेल		amounds her fine behalf in earth, an
		depth of hell
56 मीख नांगा क्रमण्ड जी जनम दु नार मी क ?	R 60	
59 बरबाद कर करते।		You would have resely extend sec."
दें अल्ल वृत्त का स्थाप अपन व मूल मा अपन	5 <	The r wireen for the farew of a
में अनुब में मिरानार लोगों को सम्ब होता।		His would notion o have been agon
		shose brought forth to Hell)/*
SE तो क्या अब इब भी गीठ नहीं आएडे ?	34	Arr or then not to the any more ""
	17714	

Stee الاورع وما نحب روشل هذ قسما - V .W. . V ا إِنَّهَا شَّجَرُةً لَغَيُّهُ فِي أَصْلِ طَلْفُهَا كَأَنَّه رُونِي اللَّهِ Stutene in it is institute a tollar - the الإكِلُونَ مِنْهَا فَكَ إِنْوُنَ مِنْهَا النَّطُونَ * A STATE OF THE PROPERTY OF - the state of and a of offering هُو اللَّهُ مَا تَالُّهُ مِنْ طَالَّمُونَ ا يُهْرَعُونَ ۗ وَلَقُد ضَلَّ قَدْلُهُ Por homes In أَوَّلُهُ فِي أَوْلُفُكُ أَرِسُلْمُنَا أُفِيْهِم مُّنْدُرُونَ 16 6 4 . 6 . Jan 3/3/3 مُنْدَّيِشُ * إِلَّا عِبَادًا! يات بين ما الله المراجع من أوراً إلى المراجع المسيدية المنطقة ع في الم الله و عامله من الراح العظام، وَجَمَلُنَا وَتُجَيِّنُهُ وَالْفِلَدِ مِنَ الْكَرِبِ الْعَظِّمِ، وَجَمَلُنَا

- 1 PARA	62	LA	1 NOT THESE IS SHOULD ASSET
	_		
रंत्र हो ही बत पहले हर को गीत		44	tuceps one fore death, and we shall in
।अन्द्रस्योतित्तव ३५ व विसे ३	त्या ३ ज्ञान		te pussand"
ref. stre			
60 And or of record 1		60	Fulls that is the supreme aucress gots
			AMERICAN
O OF A THERE & CR IN THE	877 ER ST	0	has be its didns devise he work to
ses and alle			esi nav
67 was no describ tred of no me	in inter-	0	prigar e Pigador iames sa hospitanço i
serge on com fanco ar-			the time is with a policy of the training and the
61 pe a grient or fer per com-	E EVERY	63	under a Wis have made in a retrieve
St. AMES SPAZES			wroat-dreft
64 Up to the server all all	t A Report	-04	Very of the time that serious - on the our
संग			of Hell
AS \$1 miles at a test of the	20 ee femé	65	Asserted Manager a sport it were the best
et atriffest at			of drylls:
Ob. If A P. OK AP. C1 Spect 473	PARME	-	And regard cars not be most our derive or
JOYA .			and it mos but as demounts
of My or and a are of all	en ex the	62	they will up other uses will be give
निवारं चंत्री दिश प्राप्त			haloguere dest a lot by the
			s custom of housing water and factors of
			der belier
45. Mrs or resilient some filters filters at	W W 10 100		ben bereiten vers bei wiem er
B de A de Rea serve			the Surveyor or 16 to 61
We make the tax district lawns	000 45		Ners they focus for fathery age to
			by her made haste is forcers is the
10 12			futition
1 ON BUTTLE ABLICAGE OUR ALBOR	the beautiful of	- 2	And have any arreas y to so od be four the-
40 A	and days		
पुण स प्रेट और तम ने भी तम अपनी तस्त्र प्रे			move or the symmet persons
POST STATE OF THE	THE PARTY		Danigh W. has returned seri amost them Wattern
11 fire of empire on at the stre		23	
	RATE SOF		
अन्तर का दूस पूर से देश की			were warned that herefool not?
14 year first worst, et stryffen ere	A344 4 4.0	71	Except the crosses servers of Account
限			[15] 6
12 Acre has no do no no no no no	ate the In	44	And undrew North Avoked US and Mo
का अन्यत्र होते पाने हैं			Mestord by was he Hears -
			invocabos
कि इस ने पूर्व को और पान्त पर स		- 6	And so "A renewed from and hip faces
मुर्वका र नजार पुरिन्त अन रहण	T T		frum the grow distress it deciding

200 Sugar نَ الْمُعَالِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعَلِمُ الْمُعِلِمُ الْمِنْ الْمُعِلِمُ الْمِعِلِمُ الْمُعِلِمُ الْمِعِلَمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلْمُ الْمُعِلِمُ الْمِعِلَمُ الْمُعِلِمُ الْمِلْمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمِعِلِمُ الْمُعِلِمُ الْمِعِلَمُ الْمِعِلَمُ الْمُعِلِمُ الْمِعِلَمُ الْمِعِلِمُ الْمِعِلِمُ الْمِعِلِمُ الْمِعِلَمُ الْمِعِلَمُ الْمُعِلِمُ الْمُعِلِمُ الْمِعِلَمُ الْمُعِلِمُ الْمِعِلَمُ الْمِعِلَمُ الْمُعِلِمُ الْمِعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمِعِلِمُ الْمِعِلِمُ الْمِعِ لَ الْعَبُادُ وَنَ مَا النَّهِ تُنُونَ الْ وَ نَهُ خَلُقُكُمْ تَفَهِّمُونَ ۚ فَالُوا أَبُوا نَّهُ لَسَانًا فَالْفُولُولُ فِي أَلْحُومُمُ

1. N M3A-71	629:A	. The manual of district we obtain
77 और इस ने यह की पास को में बाजी पहला है		
at make a de se ant se a ese etc.	W	And its made for descendants servings
		(on earth)
78 और इस ने बार ने अन्य बार्स सर्था ने य बात	200	the of the samp the elec-
रही -		generalize (the substance)
74 कि तबार जाता में पूर का सामत है जाता।		Peace to specify such from the proper
		the people of the) worlds!"
 नेतर पर कालो पार्थ पर इन्हें पात्र वहां 	dra 8	to a to A towns he shert or
es m es A		2.00
9 the is say from not top, a m n	^	c a with icus and of I
		beheving servania
अर भित्र इस में यूक्ता का दूरों का सा उत्तर	80	Then it was an about the same required
		disbetierens,
 है) केलन उसे में लिएन पर प्राथित के प्र 	8	A strong look who forcered
		his (Nosh's) way, was firmhen
\$1 in subte to and a single god on the	E 51	North and services 1687 will
riseries are river		A STATE OF THE STA
\$5 one parallel 4 worst and also worth also as	OF T	Arm a ar same widles people
my face face yo garge 4 and no an re	tie.	William of the wilder
\$6 not sprove or one as earth exect	00	and have a surferior ATEA - the
paper of section for the first paper of the first		
B' seem of your days to go as	1 1	way or as so a core short the
		1 Alla of the worlds
28 the series of their gods and on six of	w 41	the second quality at the Hara
per and then		
So partie it and that end it are of all	100 30	And suck independent out for any well."
dead t		
All to op in great a me a great at	W 40	No they parties or have and were aver-
Atte 2011		from two
4 people of special control magnificant some	Par 2	Then be seven a deorgrafe and and mil-
the six see to see on one of a .		was at the storage before new?
42 ye at an stand & in ye go at start -		Why we make with see this yes
		White art
43 का इस्टीर पर राजीय हात में पीर नाएके	me 41	Then he attacked them sonk ag sould be
और पर प्राप्त कर गांव पर बार		neh hand one
94 मेरो से बावारी पर तरंग तुसरे में आकर नाम पर	25 24	The hear the people' same mound
73	10 .	Social constant
45 gaight 4 west resont on ex. St and	· .	He say have a morten met which you
n orth हर को जेले पूछत हा		THE MINE LETT
the coards are able to work where it that the	m 2 96	Where A A fine creates you may the
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المرتبق ، رو قال الفريه الاستثنان الترفون نهاد وقال الذار السالم المستثن السالميان المنه رجاء و وعاقا بالمادوكين الكاراد والفران المنظرون المنافرة الأجهادات الخليمين والانتا المناور الاجهادات

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فِي الْعَبِيرِيْنَ. ثُلُهُ ذَهُ مَا الْإِخْرِينَ ۚ وَإِنَّكُلُمْ لَكُمَّارُونَ ء سَى لُهِسَّ المرسَمِي رِد عَقَ إِي نَفَوْتِ المُسْتَخُوبِ مَا حَمْ فَوَا يَ مِنَ الْمُدُحُونِينَ - فَالتَّفْهَةُ الْحُوْتُ 4 Brown Har . Lit good week وهوميه رفيدكا ألذكار مر HERMANNEY IT فَيْ صِيدَ إِلَى مُومِ لِمُعَثُّونَ إِنْ قَلْنَكْمَةُ بِالْعَرَارِ وَهُو grace to a man - of me . سَفِاهُ ۚ وَأَنْسَتُ عَلَيْكِ الْتُفَكِّرُةُ فِينَ يَعْطِينِ ۚ وَ ا أياة المعلقة اللي ما أيو الفي أو بَزْيُدُ وْلِيَّ . Diffe to a Desilve ر فامتوا مُعَمِّهُمُّ الْمُجِيِّيُ * فَإَلْمُتَغَيِّهِمُّ الرِّبُكَ الْمَبْنَافُ in New 3 وَلَهُمْ بِنُونَ مِنْ أَوْ خُلَقِنَا الْمُلْكَ لَهُ إِنَا ثَأَوَّهُمْ والماجل عاولت كال وَيُنَدُ اللَّهُ * وَإِنَّهُمْ أَنْكُ أَنِهُ وَيَ مِنْ الْمِثْلِينَ لَا أَنْكُمُ اللَّهُ الْمُثَالِقِ @ W & 3839 = energy de ي البَيِينَ * مَا نَكُوْ - كَيْفَ تَعَلَمُونَ " أَفَلا نَكُّ لُوْلِيَ" . عَى الْبَيِينَ * مَا نَكُوْ - كَيْفَ تَعَلَمُونَ " أَفَلا نَكُّ لُوْلِيّ" 72. pr36,311 melapholiteria vien andi se, i will me

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وحصوا بأبه ويس جسه لسياء ولعدعهم (لَهُم مِعِفُ وَنَ " سُبِحَسَ اللهِ عَمَا يَصِفُونَ ۚ إِلَّا عِبَادُ بِينَ وَكَاهُ وَمَا تَعَيْدُونَ * مَأَ آنَتُهُ Southan 4 الألَّهُ مَهَامُ مُعَنَّوْهُ * وَإِنَّا لَيْصِرُ etatophen bit نَاهُمْ إِنَّهُ فَنَدُفُ يُعِلُّونُ إِذَا لِلَّهُ مَا إِنَّا لَا مُنْفِقُ كُلِّمَتُنَّا authorized horrown they were لِمِنْ وَ الْمُرْسِينَ * إِنَّهُ لَهُمْ الْمُتُصُّورُونَ مِنْ وَإِنَّ what the har وَيُلِينَا لَهُمُ الْمَبِلُونَ، فَقُولُ عَنْهُ كُتَّ هِينًا جُنْدُنَا لَهُمُ الْمَبِلُونَ، فَقُولُ عَنْهُ كُتَّ هِينًا هُ: فَسَوْفَ لِيَصِرُفِنَ أَفِيعَلَى بِنَا يُسْعَجِلُونَ يَ سُلَحَتِهِ فَسُلَةً صَدَّ الْمِنْدِينِ . وَتُولَ

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عَنْ سَنِل اللهِ لَهُمْ عَذَاكِ شَعِيدُ بِمَا نَسُوا يَوْمَ -550000 Sounding USE AND AND AND والتدريب مبدأة ليسائرو اسيه وبمندكم أولؤ أَوَّابُ ﴿ إِذْ عَبِاسَ عُمِلَهِ بِالْعَبِيِّيِ الصَّفِيثُ عام عن وكو س رَّوْفُ مِنْ فَطْهِيَ مُسَمَّ بِالنَّوْقِ JANUARORE لوف ب و صحارتا بعدى إلى بن ا surface & a commentage as a cons

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يَرْيَحَ تَجْدِى إِلَمِ يَا أَنْ آجَدِيكُ 'صَالَ ' وَالشَّهِطِينَ water of the state كُلْ يَدُو وَهُ فِي وَ الْحَبِيرِ وَالْصَفَادِ ، عَدًا عُطَاءً كُ قَامِينَ وَامِيتُ عَجْرِ حِسَابٍ . وراق به عمان راهی وحسن صاب و دلا عبديا الوب م at and water work with the second رُكُس برجيك هذا معنس بارد و سراب وهيب له هند ووشائهم معهم رحمة بث و دِكرت الإليكاب و مُحْد سُدك صِمتُ فَاصْرِب بِيه Low obsider وَلَا تُعَنَّتُ وَلَا وَجَدِيهِ صَابِرًا - بِعُمَ الْعَبُلُ مِ إِنَّا أَ Conference of a derwha بْ . وَادْكُرُ عِنْدُنَّا إِنْزُهِمْمُ وَالنَّاحْنُ وَيَقَوْبُ أُولِي مشكرة والاستالية ى وَالْأَلْفَ إِنَّ أَعْلَقْتُهُمْ بِعَالِصَةً إِنَّ الْعَلَقِيدِهِ لَا لَكُونَ عَلَيْكُ إِنَّا لِصَاتِي إِنَّ Floren to وَرَأَتُهُمْ عِندُنَ أَيِسُ الْمُضْطَفِينَ الْأَحْيَاءِ اللَّهِ وَاوَكُمْ رِسِطُونِيْلُ وَ لَلْمُهُ وَقُرْ تَكِفِينَ وَكُلُّ فِينَ الْكَفَّادِيُّهُ

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ا به المنطقة الله المنطقة المن المنطقة هن اوک و کرن المنظون کافس کاپ از کونگی میں معابدہ الها کرنگی کی کیابی فاقیا کی لاکھا علی معابدہ الها کرنگی کی کیابی فاقیا کی لاکھا میں معابدہ الها کی کاپ کی کاپ کی کاپ فروان میں کافیار کو کاپ کی کاپ کی کاپ کاپ کا اس کاپ کاپ کاپ کا کا انواز کی کاپ کاپ کاپ کاپ کاپ

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URDU, ENGLISH & HINDI TRANSLATION OF QURAN-MAJID

With Ongresi Arabic, Test

Para-24 (पारा-24)

उर्द, आग्रेजी और हिंदी भाषा में पवित्र जुरखन का अनुवाद

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got at their course or veter, now	10700 L		their triost

نَكُ مُكَانِّكُمْ الِّي مُامِلٌ فَمُنْوَى كَعْلَمُوْ when we will say a grant and who were أبالما علىك كمتك مناس بالحق فكن طنة 4x Es in a cook is south as فيتمينه ومرضن وأثبا عين سها وته أالد المائدة شالا بيسر حتى موعها و I win it y homes it is " - the will be بن أو من في منامها فيمنت على قطي ملك 15 Walders ب بعوم بنقدون اما يحدو من دوب شُعِماً. وقد و الأكال (سيكون شاء و لا يعقبون . الم يس تعالم المساعة المسال السبه الله البياه الله كلون - وإزا وكِرَا الله وَحَدَاهُ اللَّهُ أَرْفُ and your broken went he - - with the last قلوبُ اللَّذِينَ لَا يُعْمِنُونَ بِالآجِرَةِ أَوْدُوا أَدْكُرُ الَّذِي Is send and in women a should not led يُ دُونِيهُ إِذْ هُمْ سَمَعْتِمُ وِنَ ، قُلِ مِنْهُ ۖ فَاطِرَ سَمِوتِ

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करती है तो राज की दिया तरंग कीने प्राचन है जो		
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عَيِمُ الْقُبْبِ وَ الشَّهَادَةِ ≥ قيدَه بجمنعا ومثله معه in some and with a service of the service of the service of يه صَن نَكُوْ وَا عَذَابِ يَوْمَ الْفِيْمَةِ وَ بُدَ لَهُمْ وَيُمَا نَهُمُ سَيَّاتُ لْمُنْهُوْ وَحَاقَ بِهِهِ مَّا كَانُوا بِله بَسْتَهَوْدُونَ . فَاذَّ مَّمَّ الْإِلْسَانَ صُوْدُوعُوا الْهُ إِذْ خَوَلْنِهُ بِغَيْدٌ مِنْكًا year out a west on a year a region or spilet a com إِنَّكَ أُونَتِيْنَانَا خَلْ عِلْمِ لَيْنَ هِي قِنْسَةً وَلَكُنَّ أَكْثُرُهُ ت صن فيلهم a Lord of Sulley of the Comment عَنْهُمْ مَّا كَانُوا لِّكُسِيُونَ فَأَصَّا ثُمْ سَيَاتُ مَا كُسُلُوا and the form of a first of the يْنَ ظَلَمُوا صِنْ فَهُ لَا إِسْصِيبُهُمْ سَبِاكُ مَا كُنْبُوا،

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ر یعبادی المین سرفو کے تفسیم الا سرائ سى بعمر للرُوْبُ حَيِيمٌ اللَّهُ مِنْ نعتم درجاء و يدو راى ياله و سيدو account was a for . . . بحسرت عدم وطت في حتب الساوري سَ هُدريلي لَكَيْبُ مِنْ المعلق المراجعة والمراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة الم المراجعة ال wow with Ersing its - representation 18 " x 230 mers فكريث بها و مشكة بك وكلب ومن لكهرين. و نوم これないによりないか、いろうしいいとかといいでき القيمة -ى الدس كراية عقد الله وخوهم مسودة sound they be a secretary southern of inter



التعيض ممالك والمكوس من الحسريان عَبْدَ وَكُنْ مِنَ الشَّكِرِينَ وَمَا قُدُرُوا اللَّهُ د بدخیرس درد به ماد با ماد به در بدر ادامیداد و در در دارد. اسکوک مطلوبیک بهبینها شیخته و تعلق عقا اینتر کون error year Liver James Bartiers They was and in a sour is to less

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67 IN APR BY A 16 400 WE THE	er er 6"	And use Jerry and A i A as it has
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وَهُوْ أَعْمُ مِنْ لَقَعُمُونَ وبيان جَهِمْ أَضَرَا كُنِّي إِذْ كُمَّا أُوفَ قُلْعُت تَهُم خُرِيثُهَا أَجِ تَاكِلُهُ السُّلِّ مِلْكُم يَتَلُونَ عُلْكُلُمُ July 132 ب كم وأسهاره يَكُمْ إِنْمَاءَ يُومِكُمْ هَاذًا و قَالُوا مَا مِنْ مُنْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَمِنْ اللهِ وَمِنْ اللّهِ وَمِنْ اللهِ وَمِنْ اللّهِ وَمِنْ اللّهِينِيِقِيْلِي اللّهِ وَمِنْ ال وَخُلُوا إِنَّوْ بُ جُهُمْمُ خَلِيرِينٌ عِنْهَا ، فَيِسْرَ 1 14 14 AVS + cyunerse إِذْ شَا أَنُوهُ ۚ وَفَتِعَتْ آبُوالِهُمَّا وَ ۚ قُالْلٌ حتى دُ حَالُوهُ وَفَيْحَتُ Irlann. standards in our lieus + began twenty لَهُ حَزَنْهَا مَامُ عَيْكُمْ فِينُمْ فَادَغُنُوهَا حِبِيتِيَ . الخبد بعد البي صدقة العدة و أور تا Amount - of - will - in an acres of home اط التَّدَّ أَمِي لَهِنَةِ حَمِثُ لَثَالَةٍ فَيْعَمُ أَجِدُ توامِن بجنة حبث الله المرادي المرادي

C 34 PARAZA	455A	1 777 THE R. S. S. LEWIS A. L. LANS.
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11 A PRINT & STORE A PORT A PORT & .	10	And these who were correction of their
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3.50 لَعُرِشُ وَصَ حُولَهُ لِسَبْحُونَ لَحَمِيهِ . بِهِم مَ لَيُؤْمِنُونَ ahrhabont.INI 1 of morehore له و بُشعب و ي بِينَاسُ مُنُو . بِنُ وَسِعتُ كُلُّ شُيُ sug-deres Syl حمله و ومه ف حقر بدس ما يوا و التَّكُوا سُبِينَاكُ وفهه ماك محمو أث وارجاهم حدث عديد ways and or rade whole r بي ه عدائهم وضن صَنعَهُ مِن اللَّهِم وَ أَوْاجِم المان من عرب عكم أوفهه الساية N. zalvenn ب تومَيِالِ فَقَدْ رَحِمَتُه وَذَايِنَ هُوَ vocas for 7340 رد مانوي رو لا 4.18.76000 white do not you التشاس وعارف بدانوي فهال إعطروم أبن 1 2 0 000 4 000 - 1 4 4 بِينَ. دُبِّهُ بِأَنْهِ رَدُا دُعِيَّ اللهُ وَهَدُه كُفَأَيْمَ وَلِنْ سر بالأر المراكز من من به يومسون بروالاسام. تشريد أنو في عام الله العلي الكبير أهو

5-24 BURA-24	56-A	all our offer on a man A. ando
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Pain? का कोई रासा है "		mirr work to go cod?"
12 क्या कारण प्रतिय पर्न अमीर कि पर प		the said to said! "This is from plight
STR ONE A CHAMPE - PART		because, when ALLArs Acone was terested
तुम ने दिल्हें विकास का और एक करों अल्बाट का तहा		he as where one purpo
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the su has a time house a se yet		he do not i mo with Ar AH w
है तम का देश में दुश		Moss High, the Majestic

اِکُونِی اُمِیْکُلُمْ الْمِیْتِهِ وَالِمُوْلُ لَکُمُ مِنَ النَّحَارِ رِیْنَگَاء در این موادیا وَمَا بِنَنْدُكُورُ لِلْاَ مَنِ يُمْلِينُ فَالْمُوا اللهِ مُعْدِينِهِ اِنْنَا مُحْدِينِهِ إِنِّ

وي الما الله على المام الم الميران أمو كوف المستخدرة في المام الم

کند ، ادروی اور اور درود می این به او دروی کا در دروی کا درود کرد. کار خوش آمایش افزوس کورد کنین کس شکار این در درود در مشکریمها پروی می اور درود در درود چارده ارتشانی اور اشتاک ی این کود کلمه سیم براوی که

عبارده النشور موه النشادي - يوه هم الموتر وي ه * به المرازر و ٢ - ﴿ النسيدية الله المراز المسادية المؤاهرة الما لا تخفي كل عباروشها للكان المكون المسادل المؤهر

ه على مقل طراق على المراجع على المراجع على المراجع ال

بنت لاَصْد جوهُ ﴿ إِنْ تَنْهُ أَشْرِيَّهُ الْجَسَابِ لَنْ أَنْهُمُ أَنُّهُمْ لَا يُقَارِدُ لَقَالُونُ لِلْكُانِ الْحَمَاجِ

دا در ان - از در اس است آن در در از ان طیبان د ما ایشیبین من خیم و کا شهای در در در در در سال میرسوده سرخ

دوري المركزيات و ويواد المركزي المادي المركزيات المتحدد المركزي المادي والقط تقيض إن الحرق والكريش كيار أحيث في الموادية ويواد النام في المركزي والدي المركزية والسياسي المادية

طاء تعدم فالله لاس

ب وما في الصدوره

ريهم الدياحية الرديالي والدي الأكرة والسرية المنطقة لا يُقطق لينكي ووال الله هو التجابة البلوساير ا والدياف الأرام وجهر إلى الا A the section of the

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فَيْمِهِمْ كَا نُوَا هُمِ ٱسَنَّ وِنْأَخِهُ فُوَّةً فَ خَنَاهُمُ سِمَّ - إِنَّهُ فَي يَا 1 45 TO 3 WS - DE V TO CO WAY CO 18 4 17 - V S. R. R. S. عِمَابِ وَلَقُدُ رَسَنُ مُوْسِمُ بِأَيْنِنَا وَ سُنظين مُبِينَ ﴿ فِي فِرعُونَ وَهَامُنَ وَقَالُونَ فَفَالُوا of Delighe its to know a war all all فأتناحا أرضه بالمخ بِنَ الْمُتُوا مُعَاهُ وَالسَّفَعِلُو ن شون و مدالاز را سيل المسرون بد سر مادود؟ SALBURETUL 1 لَى وَلَيُدَهُ رَبُّهُ ۚ إِنِّي ٱلْخَافُ اللَّهِ of a say in Scharlingto Caption of the 20 مُوسَى دِنِيَ عُدُتُ بِرَبِي وَرَبِيكُهُ فِي

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and days we have an early	Tally a De		re who he we cause comprise
rea area o que é sup po-	A 20 EMS		officersion or clvG strife) in the land."
रेस रेग।			

لا يُؤْمِنُ بَيْوْمِ الْحِسَابِ . وَقَالَ رَحُـلُ مُؤْمِنُ construction and when the content - DUNGHUNG STANGARE يَقُولُ ﴾ بِي مِنْ وَقُدْ جَآءُكُم بِالْبَيْنِيْ مِنْ رُبٍّ يَكُ كَاوْيًا فَعَنْيِهِ كَدِبُهُ ۚ قَانُ بِكُ صَادِقًا يْصِكُم بَعْضُ الَّذِي يُعِمُكُمْ إِلَى اللهُ لا يَهْدِي فُوَمُ مِنْ كُذَابُ . يَقَوْمُ يُقَوْمِ كَثُمُ البُلَكُ لَيْ Dy Novar 102 10 1130 06 الأرص state thought إِنْ جَاءُ نَا مَ قَالَ فِيزَعُونَ مَنَا 15144 JAHANAS 111881 12/211 الهربكة إلاسينا - 4 January John - Lake راني أخَافُ عَلَيْكُمْ فِيتَلَ يُومِ Someth 's' will iters Control of the state of the J'S FRYNDENTEN قَوْمِ نُوْجٍ وُعَادٍ وَ تُمُودُ وَ الَّذِينَ مِنَ he is the succe a souther للهُ يُرِينِهُ طُلْمًا لِمُعِبَادِ وَ لِقُومِ Euro antiti characas ? and we mix no بُومُ النَّنَادِ * يَوْمُ تُولُّونَ مُدِّيدٍ يَّ + 122 MP maye & Flat & Mileson - Direct

TD + F12A-+	65%-A	+ THE LOTA & WHY
27 पूर्वा अस्त वर्ष केर सहस्र कर पर उ		But Moves and Indeed I have sought
named at the black of an		refuge or my LORD and your LORD from
विसाय के दिवता किया के हैंगा के गाए य	-25%	every arrogant one who does not believe it.
से पुरास्त्रों में की गार को भी भागी है।		de y Spreed . * 4
78 Poule et right and o my paragr	v y 1	" - " we see up man from the farmer of
and have a day of a comp	423	Farmer, who that till then; concealed his
First up ages \$100 to 12 to 150 h at	Sec.	Faith and Would you knot a man because
ap was to the any war to some many	100	be a H - All AH while be
gaths and go with its given its in-	22.20	As a regent upon the
दुष्पार भगाने रण न राश के तर स ल ज	17 (0)	your LORD? And if he is a like then upon
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20 mail talls are a car page	300 4	TO STATE OF A SEA OFFICE.
and their to delive a world to be	ing d	tests may operation beyond itse
ger ends en ve av t en	977	who would save as from the worth of
appear on state the select of the spirit	977	ALLAH should it much us?" Firmen send:
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की प्राथमा है का बताते कुछ उनके में कुछ ह	10.00	right policy**
चला है।		
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रे जान कि पूर्व के क्षेत्र का क्षण के प्राप्त	77	A in the Car people of Nood and
go goe got ally you at any all ages own go	me	And and Sarrad and those who came after
सुद्र सार्थिक अस्तर अस्तर रूप । इ.स.स.	tre.	dec
rall easy		(HIS) sevener
2 + she danger and prior a large	FF 32	"And, O my people" ladged, I few (fer
		week) a Day of supremonent calling?"
मार्थ क रहेल है जब शहर मीख र पहल स		

نَ عَاصِمٍ وَمَنَ تُضْلِلُ اللهُ فَمَا لَهُ صِ هَ لله وسف مِن قَدْل بِالنَّبِينَةِ produce eggs waster out our أَكُمْ بِهُ خَتَى إِذْ صَلَّكَ قُدَامًا يَّنْعَكُ اللهُ مِن يَعِدِه رَسُّولًا. كَذَاكِ تُضِلَّ اللهُ هُوَمُسرِفٌ مُرِتَابُ 56 - 1. 1-1- Sh = ين بجادلون ع Circles Programme لىھە،كىرەتقىكا عنى تىپ الَّذِينَ امْنُواء كُذْيِكَ يَضِيُّهُ لِللَّهُ عَلَا كُلِّل وَقَالَ فِرعُونَ يَهَامُنُ يهامن a colle accessor met o & de 5425 1414 عَنْ عَالَكُولَ آلِنُهُ الْأَسْبَابُ * أَسْبَابُ التَّمَلُولِ المبتاب التموت صرعا لعلى " - m & sour au. 3 فَأَظْبِهُ مِنْ إِلَهِ مُوْسِ وَإِنِّي لَا فَتُهُ كَاذِبًا مُؤَكِّدُ إِلَا زُيِّنَ فِي عَرْعُونَ سُوِّرُ عَلِيهِ وَصُدَّعَنِ السَّعِيْلِ، وَهُنَّا كَيْدُ فِرْعُونَ إِلَّا فِي تَبَابٍ . وَ قَالَ يُقَوِّمُوا تَكِيَّهُ فُولِ اَهْدِكُا سِينِيلَ لَنَّرَشَا إِنَّهِ لَقُومِ! يُقَوِّمُوا تَكِينُونِ اَهْدِكَا سِينِيلَ لَنَّرَشَا إِنَّهَ لَيْكُومِ! وهر البعول العلام سيليل مرسارية. كأنت المالاء المدارة العلام الأعال ال

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عُ وَإِنَّ الْاَفِيْرَةَ فِي ذَارًا الْحَدُولُ الدُّلْمَا مُمَاعًا عُ ل سَبَعُهُ قُلَا يُخِزِّت إِلَّا مِشْمَهَا ا ذُكْرُ أَوْ أَنْثَى وَ هُو مُؤْمِرًا للبك يدخلون الجنفة برس فؤن فيها ب وَ بِقُومِ مِمَّا لِي أَذَعُوكُمُ -4-12-12-12-4-4-12-131 a تَذَعُونُنِي إِلَّ النَّارِ * تَدَعُونَيْنَ لِإِ كُفَّرَ بِهِ مَا لَئِسَ لِي بِهِ عِنْمُ وَأَنَّا ٱذْغُوْكُمْ لِكَ فَقَارِ لَا جَرَمَ الْمَا تُدَّعُونَيْنَ إ "whitelestablestates " in contrat لَهُ دُعْوَةً فِي لَدُّنْيًا وَلاَ فِي الْأَخِرَةِ وَ Specification to the second strain a second of the second strains to ه جدر جرارة على ما فَسَتُنْكُذُونَ مِنَّا أَقُولُ لَ كُمْ وَ أَفْرُونَ Livery Littly + Jan F 112 x cy إِنَّ اللَّهُ يُصِيِّرُ بِالْعِمَادِ - فَوَقْمَهُ وَحَافَى بِإِلَى فِرْعَوْنَ سُوَءً الْعَدَ 1 4 33 4 de Surany

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النَّارُ يُعَيِّضُونَ عَبْهِمَا غُذُوا وَعَشِيًّا - وَيُومَ كُفُولُمُ شَرِيَّةُ مَ أَوْجِهُ أَالَ فِرِيْوِي أَنشُنَ الْعُنَّا لَ wer het the ou 100 . 5 اللَّه فَيَقُولِ الصَّعَمَوْ اللَّهِ إِنَّ of a Brown of the stay of عَنْ غَيْبٌ مِنَ النَّارِ فَأَلَّ ر الماس ا إِنَّ اللَّهُ قَدِ حَكَّمَ مِنْ الْعِبَادِ as we was this a not والوا ر ما الم ماليَّدَاتِ . قَالُوا بَنِي ، قَالُو فَ دُعُو ، وَمَا وْعَوْ الْكُلُورِينَ إِلَّا فِي ضَلِّينَ إِنَّ لَلْتُصَّارُ مُرْسُمُكًا وَ : Kuntens to excluse a world warrance or them the day in نَ 'صَنْوا فِي الْحَيْوِةِ الدُّسِنَا وَمَوِيمَ يَفْوِهُ الْأَشْهَادُ " يُومُ لا يُنْفُو الصِّيحِيِّ مُعَادِّرَاتُهُمْ وَلَهُمُ اللَّعِيَّةُ - marked by It I have to be the country or وَلَهُمْ سُوَّا الدَّادِ - وَلَقُد أَتَينَا مُوْسَى الهُذى مورة المفاور أرت الانتفادي Laterstone or Franciscope of a wine star 2100

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والأرتكا بقيات إلين ال ر شدت كُنت بِ قَاضَعِيْدَاتَ وَعَدَا يديث وسي يحمد بث بالعشي ان موس مادون في 100 all 40 ال في طار ورهم إلا كِول عَدَ فَستَعِدُ رِينِهِ وَإِنَّهُ هُوَ السَّهِ لَهُ + 11 d +1 + 11 d 10 d للَّمَاوَٰتِ وَالْأَرْضِ ٱكْبَرُ مِن خَبْقِ يق النَّهُ - H + 7 " - with a light upon to Thing own ند در دبوديد نَاسَ كَا يَعْلَمُونَ . وَمَا يُسْتَوِى الْأُغْلِي escurpros-Frankline & x - x / 2 13 وَ لَيْصَارُدُ وَ لَيْنِ إِنَّ الْمُنْوَا وَعَمِنُوا ال للْسِنِي إِدْ قُونِينُلًا مَّا تُتَاذَا كُرُوانَ ﴿ إِنَّ السَّاعَةَ لَا يَئِيُّهُ reministra 2 16 100 رفها وَنَكِنَّ الْفُرَاكَ سِ لَا يُؤْمِنُونَ .. وَ قَالَ رَبُّكُمْ أَدْعُونَيْ أَسْتِبُ لَكُوْءٌ إِنَّ الَّذِيثُنَّ حمد. الازرد (الرام الآره الحاض الدينية (10 مجرية) يُسَكِّيرُونَ عَن مِياَ دَلِي سَيَدُ خُلُونَ جَهِمَّةً لَدُ خِرِينَ

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علقه تو بخرجك طفلا مُسَمَّى ؛ تَعَلَّكُم تَعْقِما الخاد Your Victorian State a stranger يْنِي وَلْسِيبُ ۚ فَإِذًا قُمُ 464444 a June 8 days بدعوامن لُفِرُحُونَ فِي الْأَرْضِ بِهَا

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فُضِّلُتْ أَيْتُهُ قُرَّاتٌ مَوْبِيَّ لِقَوْمٍ يَعَالَمُوْنَ . ﴿ وَيُصِّعَهُ مِنْ مِنْ اللَّهِ عَلَيْهِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الل

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IL SURAH HA-MEEM AS-NAIDABL PLESDATE

ر كُنَّةٍ قِمَا تُذَعُونَا رَائِن a la forgate continue a لِهِ وَاسْتَغْفِرُوهُ ، وَ وَبُلِّ إِ عليان أ وجعل فيه فَوْقِهَا وَلِرُكَ فِيْهَا Anti Sent on mil don't come ingrove the of a soften on فِي أَرْبَعَةِ أَيَّامِ - سَوَآءً لِلتَّ

1976 THE PURISH THE ages or saled in the rain forces the syren as fine of र और कहा कि किस दल की त्यक इस त्या का दावर ... I as it often it is seen of on the unique. " war made as a fact of the or ferm or feet of Santar o سُتُنَوَى إِنَّى الشَيَّآءِ وَهِيَ دُخَانُ ثَقَاا market and a contract with the second of للأنض ؛ فُتِيّا طَوْعًا أَوْ كُوْهًا - قَا a 440 20 3 20,0 wery will a نْنَا السَّمَاءُ الدُّنْيَا بِمُصَّا بِنَهُ رَّ وَجِفُظًّا . movement of mention of Published خلفهم الا تعبدوا الأ one to the ways & - - 2 7 1/2 carloa / wer أَنَّ . فَأَمَّا عَادُ فَاسْتَكُنْبُرُوْا I English Street لْحَقَّ وَقَالُوا مَنْ أَشَكُّ مِنَّا قُوَّدًا ، الله الذي خَلَقَهُمْ هُوَ اللهُ عِنْهُمْ مِنْ اللهِ الله الله الذي خَلَقَهُمْ هُوَ اللهُ عِنْهُمْ وَفُوْ اللهُ عِنْهُمْ قُوْلًا وَكَاتُوا KEUK Jien + 21 Sty & who we will be the

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يَجْحَدُونَ . فَأَرْسَلْنَا عَلَيْهِمْ رِيْجًا صَرْصَرًا الحسات المتديقه عد ب أحدة أخذ للم الأخرة أخذ وَهُمْ لَا يُنْصُرُونَ وَامَّا ثَيُودُ فَهَاكَ يِنْهُمْ فَاسْتَحَتُّهُ الهذك فأخدتهم طعقة العدا لْهُوْنِ بِمَا كَانُوْا يُكَسِّبُونَ ۚ وَلَجَيْنَا الْكَذِيْنَ اَمَنُوا وَكَانُوا بَثَقُتُونَ * وَيَوْمَر يُخْشَرُ آغُكَالُهُ نورغور جَآءُ وْهَا شَبْهِكَ عَلِيْهِمْ سَمْعُهُمْ وَانِصَارُهُمْ وَعُيْلُودُهُ مَا كَانُوا يَضْمَلُونَ ۗ وَقَالُوا لِجُلُودِهِمْ لِمُ شَهِدًا اللهُ اللهُ اللهُ اللهُ لَذِي الطَّقُ كُلُّ وَ هُو خَلَقُكُم أَوْلَ مِنْ وَ وَاللَّهِ عُدُونَ ول مروفي وبال يَنْ تُمُ تَنْكُمُ لِنَا يُعَالِّذُونَ أَنْ تُنْفِيدُ عَمَنَكُمُ مَمْعُكُمُ

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معترميده يْصًا أَرُكُمْ وَكَا عُلُودُكُمْ وَكَلِينَ ظُنَنْتُمْ أَنَ كَثِبُارًا فِفَ تُعمَلُونَ . وَذَٰلِكُمْ طَمُنَكُمْ صيعته يتن ما كام أ ويكم عا فِانْ تَصِيرُوْ فَاتَ رُكُمْتُونَ لَهُم وَيُ وَ فَيْضَا لَهُمْ قَرْنَاهُ الهُمْ مَا لَيْنَ أَلِي نَهِمْ وَمَا خُلْقَهُمُ حَقَّ مَلَنْهُمُ لَقُولَ فِي الْمَهِ 4 - se sque wandens would reason stage with a growth EXPHIBRY مِنَ كُفِّرُوا كَا تَسْمُعُوّا لِهَادُ الْقَارُ degling on in . yo الْغُوَّا رَفِيْهِ لَمَالُكُمْ تَعْلِيُونَ . فَلَنْمِ نِقَنَ الَّذِ بَنَ وَ لَيْهِر سَمَّ مُ أَسُوا لفروا عدانا شدند I Jak + I for me we sure a واغتار الله أُ الْعَلْدِ، جَزَّاءً مِمَّا

54 PUID-24	OTINA
22 पुत्र अपने काले सामुक आता प्रकार पुत्र मान सकते थे के आपने काल आहे और नहांच्य हैं स्थारत पुत्र काला प्रकार पुत्र काल का ता है से महे कि तह सहस्त काला जो हम के ते हैं है	The American Acting by Acting the
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26 अंद अगर तक की नो ही तन अंतिकता अ और अगर नार्या चार कर है जा तक में का यह की नहीं में लायेंगे	
25 का में दुनिक व पर ज जब एक एक स्व स्थाने को जा जा जा के के के किए मुश्चिमत कर के जा जा गो जा के ये पर में जान पात्र कुछ के जाना किए मुझ्क करने के देखी के बाद दन के पी भागे भागा जा कर के स्थानिक करा किए करा के उन	companion (in this world) into made the section; (attractive): In those what we before them, texts doubt which step way
26 हमाने संगत का हत है है कि के पर कर रहे हैं सा ज़ जो सा भी ते पूर्व के कर रहे हैं कारण कारण सी	And these who distributes any if a decree
27 ऐसे स्थापित प्रत्यानीओं को तो दन बड़ इस्तर प्रदारों और पर से कुर सार को गए। यह को की तस्त्री	distribute to teste a severe forment, and
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and the or consider with a specified والأني عُمَافًا ؟ . التكونا مي رَبُّنَ اللَّهُ اللَّهُ اسْتُهَا مُنَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ نَخَافُو وَلا يُحْرَثُوا وَاسْدُوْ لَكُنَّىٰ كُنْ لَتُوْ مُا دُونَ مَ لَكُونُ وَلِيَّوْ كُلَّمَ الدُّنْبَا وَفِي الْمَخِرَةِ ، وَرَكُمُ فِيهَا مَا أَ ma rearydre- while here ilyoth ٱلْفُّكُنَّةِ وَكُنَّةٍ فِلْهَا مَا نُدَعُونَ * لَزُلا مِنْنِ مِنْنُ دَعَا لَا لَے dust the to ge it Jimeso Be . Ja wil مُنَّاةً وَلاَ الشَّيْفَةُ الدُّفَّةُ بِالْمِي هِيَ أ LIDINE CHEST CIDELECED IN CONTROL فَاذَا الَّذِي يَسِنَكَ وَيَسْنَهُ عَدَ وَلَا كُانَّهُ وَلِكُ Lycust den stuite - mount بُغْرَ وَمَا يُلْفَيْقًا إِلَّا الَّذِينَ صَبَرُوا - وَمَ

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لَقَتِهَا إِلَّا ذُوْ حَجَّا عَظِّهُم temperate the son of a few or and addition هُمُ النَّصَلُ شَيْطِن تُرَبُّ فَالْمُنْتُونَ بِأُسُو وَإِنَّهُ هُوَ الْعَلِيْمُ مِ وَصِنَى الْنِيهِ الَّذِنْ وَ سُقًا ۗ وَ الشُّحْسَرُ ٠٠٠ ﴿ اللهُ مِنْ اللهُ مِنْ اللهُ اللهُ مِنْ اللهُ ال بْيُو الَّذِي خَاهُهُنَ إِن حَصَّاتُ إِنَّ وُ تُعَيِّدُونَ in a wind sealing is the millioned نكترو فالدبن حدد ايت ليتبخون وُالنَّهَارِ وَهُمْ لَا يُسْفُونُ أُومِنُ اينتِهِ . . " sext sold o well into south to on Shi see a أنزلنا علنها أَنْكَ تَرَت الْا يَضَ خَايِشُعَهُ فَاد we that a de date in the work of was will لْمَا تَهُ مُفَارِّتُ وَرَبُتُ وَإِنِ اللَّهُ فِي أَحْمَاهُمَا لَمُنْجُو الهَوْ تَى وَإِنَّهُ عَلَى كُلِّلَ شَي رِ قَدِيْرُ Strady 6 4 a might bash him our هِدُونَ فِي أَيْدِينَا لَا يَخْفُونَ عَنَّيْنَا ، أَفْهُو في الله خبر امرض بالي FIFTHERE WAS COUNTERED W مَا يِسْمُنُوا إِنَّهُ بِمَا تُعَمِّنُونَ بَصِيْرٍ

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240 كُفُرُوا بِالذِّكِرِ لَمَّا جَاءُهُمْ ، وَإِنَّهُ لَحَ خَيْفَةِ ، تَايِزِيْنُ مِنْ حَكِ رَلَّا مَا قَدْ قِبْلِ رُتُكَ يَذُوْمُغُفِّهُ وَ أَوْذُوْ عِقَابُ أَلِيم امَنُوا هُدَّ ع وَشَفًّا هُوَ لِلَّذِينَ ا عِ أَ ذَا يَنِهِمْ وَقَرْ وَهُوَ عَنْبِهِمُ us a favoran - il housen so injust in Solder عَمَّى، أُولَيْكَ لِينَادُونَ مِن مُكَايِر بَعِيْدٍ. عَمَّى، أُولِيكَ لِينَادُونَ مِن مُكَايِر بَعِيْدٍ YU CONSTANT وَلَقَدُ التِّبْنَا مُولِيِّ الكِنْكِ فَاخْتُلِفَ فِيهِ وَكُولُو 4. 24 W 4 18 8- WOOD سَيَقَتْ مِنْ زُرِتِكَ لَقُصِيَ بَيْنَهُمْ ، وَإِنَّهُ 12-14-1-15/3/ 2 m 422/3/2/ أسَاء فعلبها ومَا رَبُّكُ بضَّلاً a some to the me you for early morning the

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TASHREEH, C. PAN PARA 25 URDU, ENGLISH & HINDI TRAVISLATION OF QUIRAN — MAJID (WITH ORIGINAL ARABIC TEXT)

URDU, ENGLISH & HINDI TRANSLATION OF QURAN MAJID
With Oriental Araber Text

Para-25 (पारा-25)

छर्च, अंग्रेजी औष हिंदी भाषा में पवित्र कुष्टकान का अनुवाद मल अपनी बच्च के साथ

اردود الحريزى اور بندى ترجد قرآن جيد اصل عربي مثن كرس تھ

بعِلْمِهِ وَيُومُ بِنَادِيْهِمْ السَّاعَةُ قَالَ إِنَّهُ * وَلَيْنَ رَّجِهُ who we was the said

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بَنْنَهُمْ ، وَإِنَّ الَّذِينَ أَوْرِتُوْ رن ما ما ما ما روده ما يوما المراجعة والمداعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة المراجعة ا مرت ولا تُثَبَّهُ أَهُو رُهُم وَقُلْلُ ٱلْنُوْلُ اللَّهُ مِنْ كِنْتِ ، وَ أَمِدُكُ امنت بت يِزُسِيلُ لَيْكُلُمْ - أَسِدُ رَبُّتُ وَ رَبُّكُم - لَيْنَا أَعْمَالُكَا IN reces We was we . . when & willy وَلَكُمْ أَعِمَا لُكُمْ وَلَا خِيْفَ بَيْنَكُ وَ بَعِثَكُم ۖ لَلْمُ يَجْمُهُ بَيْنَتَا ۚ وَرَلْنَاهِ لَلْصِيْرُ * وَالَّذِينَ لِمُعَاجِّوْنَ لَهُ مِنْ بَغِيدِ مَا اسْتُجِيْبَ لَهُ خُجَّتُنُّهُمْ · was a consequent of war that is حِصْه عِنْدُ رَبِي وَعَدِيرَ عَصْبُ وَلَهُمْ عَدُ Lx 24/20 شَّدِيْدُ ۗ أَلَقَهُ الَّذِيْثُ الْزُلْ الْكِتْبُ يِّالْخُوْ 1. A. 1618 . C. 310. L LUNGO / MALE ----يُرْبُنُ الْمُنُوا مُشْقِقُونَ مِنْهَا وَ يَعَلَّمُونَ ا

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200 الْحَقُ مَا لَا إِنَّ الَّذِينَى بُمَازُوْنَ فِي السَّاعَةِ الما طَيْفُ ج 7 Wysmen مريد كات الاجده تزدكه في كاريه كَانَ أَبِرِبِدُ حَرِثُ اللَّهِ الْوَتِهِ مِنْهَا ar marker مِنْ نُصِب أَم لَهُم ثُنَّ كُمَّا السُّرعُو of the contract of the نِين مَا لَمْ يَاذَنَ بِهِ لَسُبُوا وَهُو وَافِعُ بِهِمْ وَ لَدُ a wanter of the weather an immediance Seque عَنْدُ لَهِ مِهِ ﴿ وَلِكَ هُوَ لَقُصْلُ كُلِّيرٌ ۚ وَلِكَ الَّذِيُّ يُبَيِّنُوا اللهُ يَبَادَهُ الَّذِينَ الْمُنُوا وَعَيَّنُوا لَصَيِحًا restructed to the ender to make the other



لَا سَمُلِكُمْ عَلَيْهُ وَاخِدُ إِذَا لَيُودُهُ فِي ا وَمَن مُعَرِف حَسَمُهُ الزَّدْ لَ، فِينَ حُسَمُ 22 مجيور (ورصاحي غَفُوْرُ شَكُوا أَمْ كَفُولُونَ صَرَى كُلَّ سُوكُونً - quadrate suntrice a year نَتَا اللهُ يَعِيْمِ عَنْ قَلِيكَ وَ وَ نَبْهُ An array الْعَقَّ بِكْسِيْهِ مُرَاثُهُ رائد المعالم المراجع الما من من بيت الما المراجع الما المراجع َ * رَبِّ مِنْ مُنْ اللَّهِ الْمُنْ اللَّهِ الْمُنْ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُنّا اللَّهُ اللَّهُ مُنا اللَّهُ اللَّهُ اللَّهُ مُنا اللَّهُ اللَّا اللَّهُ الللَّا اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا Janes Windows لْفُتُلُونَ * وَ يُنتَجِبُ الَّذِينَ أَمُّنُوا وَعَبِيلُو words and M صَيَاحَتِ وَسُرِيدُاهُمْ قِبْلِ فَصِيهِ ، وَ لَكُفِي وَنَّ لَهُمْ عَدَّابٌ سَينِدُ ۚ وَلَوْ بَسُطَ اللَّهُ اللَّوْزُقَ لِعِبَادِه ب الله الله الله من " " القرابية الله الله كالمارك المدارة المدارة يُعَوُّوا فِي الدَّرْضِ وَلَكِنُ أَبَّرِنَ يِقَدَرٍ مَّنَّا بَسْلَا } ، being of the contract of - Cital comment SARTE BANKLONE روريد ۽ سيدون ۽ يا اين سيدان اندون ۽ دوندون اندون ۽ العالم المرادث ورائد المرادي و و ما المراد و المراد المراد

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المن جيند وص اينه خلق سيوت و لا صارعت بال فيهيل بعن وآسية وفيلو تحك حيديد د سا ودرا ادر در در ي achnound44 المهار ب حسو لهدوس معيص في وبيندم الد الحدود الديد وف بيال بيو حيار و مُنُو وَعُدَارُتِهِمَ يَتَوْتُكُونَ ۖ وَأَيْمُعَى

į	PARA	67 1	भी तृत्व तृत की इस्तामन क्षण्डाता
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	eiter arri 8		Sees least to their LORD

القواجش وَإِذَا مُ عَضِبُو هُمْ أَخْفِرُهُ عُ . an de 14000 -15 ستجاجا للرتهم وفاطو اصلوة والفرة رِدُ كَا يَهُمُ النعَى هُم يَسْضُعُ تَ يَدُوجُووُا سنشد منته فساحف وصدير نسور نه لا يجب اظميمي و الم were your غُلْمة قُاوَلَيْكُ مَا عُنِيهِم مِن ر وينعون ئ - it carre چم عال 1 /ilea 6 77 810 - Lit 17 50 School Jugar day Think لَهُمَا رُأُوا الْعُدُّ بَ يُقُولُونَ هَالِ إِلَىٰ سُرَدٍ بِهِ ل - و تربهم عرصول عليها حيثويل م

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ل حق روق المات مُفِيم إِنْ كَ يَ الْهُمْ فِينَ أُولِنَا } دون المدوق مرجد ممين وما يك طُوْ قُلِي أَرْسُدِينَ مُنْتَهُمْ حَقِيظٍ مِنْ مُنْدَى والمساور والمساورة والمساو وَيْ الْمُنْ اللَّهِ مِنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّهِ مُنْ اللَّ FOR MARKET AND BELLINE بِنْ يَضِقَ مَا يَتَا أَءْ يَهُبُ لِمُن يُشَا أَرُكُ ثُ

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المكالو الأكوارا أو يؤونجهم كاكوالما recombilate CHELL F FIL (الإيمَا يُ وَلِكِن حَمَيتِهُ ثُورًا ثُهِدى 41/25/13. J - 1, 65 786, Control and district W. Nraw

e Pock s	4 550	41. THE TENT AS SURAN AZ ZÍNNIRU
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الأسب عنكذ الأكاضفكا 1 500 By 2 ي كنام قومً مُسرفينَ وَكُمْ أَرِسْتُ مِنْ نَبِي لَاَوْيِعِينَ ۚ جَمَّا تَأْسِعِهُ مِن نَبِينِ إِلَا كَالُوا بِهِ فَاهْنَاتُ اللَّهُ مِنْهُم عِشًا وَالنَّا مَثَلُ رُويِينَ وُلِّينِ سَالنَّهِ مِنْسَعَنَقَ سَمُولِتِهِ وَالاَ مِن لَقُولُنَ حَلَقُهُمَ الْعَدِيلُ الْعَبِلَمُ * الَّذِيثُ جُمَالَ لَكُمُ الرَّاصَ مُهِدًا وَخَعَلَ لَكُمْ فِيهِا سُبُلُّا Cathe on Minnelly اللهُ اللَّهُ تُلْفِئُنُهُ وَقُ * ﴿ لَّهُ فَيْ أَنَّا لَيْ مِنْ الثَّمَّامُ مِنَّا إِ extent no يَقْتَدِرُ فَاتْشُرُنْ بِهِ بَلِيدَةً مِّنَكُ كَدَائِثُ تُعْرَجُونَ .. رُ أَنْ نَے كُلُقُ الْأَزُولِ كُلْقُهَا وَجَعَلَ تَكُمْ مِنْ الفُرُكُ وَا كَانْهَا مِي مُنْ الْكُلُولُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ الفُرُكُ وَا كَانْهَا مِي مُنْ الْكُلُولُ فِي السَّلَاقِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللّ الله المنظرة المنتقة وينظة وذا استقوياه عليه و

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the plant say in done you find in E.		4 TE (44)
In at government a report of		for you, and has made for you made thereon.
भीक त्यन पार गांधी।		in order that you tright he guided;
I have be diposed byte.	- 11	And Who sends down water (mm) from
Byge discourse the affection		the sky or does revision and WE prove a
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		brought turtle from the deady-
2 At a few arkers were a sign	i 12	And Who has created all this pare, and
egs on the at when an even		appointed for you ships and cattle-
बर भी कुमको सर्वाते अहा चार्माई		as one und
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TURK لْفُونُو سُلِحَنَ الَّذِي سُحَدُ لِنَنَا لَمَدَّا إِمْمَا كُنَّا كِ J. margaran وردان ساسفيون وجعوا البِدُّ كَانَاهُمْ إِمَّا فَأَكِبُ إِمَارِهُمِينَ مَثَلُلًا وَجْهِهِ فُسُودٌ وَهُوَ تَصِيعُ ۖ أَوْمُن لُنُشُوا فِي or a to distance where rate as to me. I also will be shown اجتنب وطؤث العصاء غاز أساب وكفأ ين وحماه · received in م برد برد برد برد برد و برد برد برد برد الما في الآن الله و المرد المام الله المرد special engl With more than Sugar consis who a larger over any an invited لَهِ شَاءٌ الرَّحِمِ أَمَّا عَلَمْ اللَّهِ مَا لَهُمْ بِنَارِكُ وَنَ عِنْهِ stur wis إِنْ هُمْ إِلَّا يَخَاصُونَ ۚ أَمَّ أَنْبِينَهُ كِنِكُ وَسِ قَلْلِهِ conta origination & ZENTER JOE بُلِ قُلُوا لِي وَجُدِدُ الْكَالَانَ A A Se SONOW يرهم مهندون وكدلك عَلَىٰ الْمُنْهُ وَرْبُ عِن & I to de marchineston also I

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مبرق سَمَّا مِنْ تَنْبِكَ فِي قَرْبُهِ مِنْ نَذِيرٍ. ٠٠٠ (١٥٠ عند الله والآل عند الله وا 4 3 25 35 350 كفرون في مقسمًا وينهم في نظر د المكينة الذقال برهام لا وَقُوْمِهُ إِنْهِي لَنزَ آمَنَ كَعْلِيدُونَ ﴿ إِنَّ لَهُ إِن قَطِيهِ فَا لَهُ مُنْ مُنْ مُنْ فَكُمُ مُنَّا فِينَا مُرِينَا اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ of ways عُقِمَة أَعْلَهُمْ يُرْجِعُونَ أَمَا مُلْعَثُ أَفُؤُكُمْ تأبرهم تحفي كماترهم بخل توالمول فميايل وأل عَدَرُهُم أَيْحَا كَالُو هَمَا يَنْحَرُ وَإِنَّا بِهِ كَفِيونُ وُقَالُو أَنُولا يُرِلُ هُذُّ أَنْقُرانُ غُمَّ لَنْتُونَى غَطْهِمُ ۚ أَهُمْ يَقِيمُونَ رَحَمَتُ مَ يَهِ

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"I awayee think performance		And number to age not a warmer
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-34 نَحْدُ فَكُمُ كُنَّكُمُ لَمُعَلِّمُ مُعَنَّمُنَّكُمْ فَ الْجَوْرَةِ الدُّنْبَا وَ ىلەر دۇر ئايدا يېدىدادىيەسىيەللىرىدىدىيىيىدى ئىقىدا ئەنقىقىد ئۇق ئەنچى دەچچى ئۇنچىڭ ئىقىشىلىر - suggest better a record to y a re- more بَفْسُنَا الْمُغْرِثًا وَيُحِمَثُ رَبِثَ غَيْرَهُمَا يُجِمَعُونَ ۗ وَالْوَلَا Luryorkon 1 المروع الله يَكُونَ النَّاسُ أَشَاهُ ۚ وَالْجِدَةُ لَا يُحَمِّلُنَا الْمُن whose total excest fier borragioning التحمل لبنوتيج سفطايس بضهة ومعارج عليها مُرَّالًا اللهُ اللهُ وَلَيْنُوتِهِمُ أَنُوالَا أَوَّ سُرُرًا عَلَيْهَا عَلَيْهَا who see and بَتَاكِةً إِنَّ أَ وَزُحْرِفًا ۚ وَلَانِ كُلُّ وَلِكَ لَيْنَا مَتَنَاعُ LEGGRAPH 12 course water white to car y way a man . . 14 say fond لْحَيْوِةِ اللَّهُ بَهُ ۚ وَالرَّجْمُرَةُ عِندَ رَبِّكَ لِلْمُنْتَقِينَ ۗ وَمَنَّ نَعْشُ عَنْ ذِكْرِ الرَّحْمْنِي تُقَيِّضَ لَهُ شَيْطُنًّا فَهُوَ لَّهُ 3275192615 شُ عُل دِرَدِ الرّحم عام ما ما ما ما المستحدة من المراجع المراجع المراجع المعادية المراجع المراجع المراجع المراجع المراجع المراجع ا فَوْ لَنْ إِنْ الْمُوالِمُونَا لِمُسْلِمُونَ السَّمِينِينِ وَيُصْلُمُونَ 30,00 2 445 م المراد \$ 30,00 ch = 5 and to block of a steer was not in a stranger of the well-register وَبَيْنَكُ لُعْدُ الْمَشْرِقَيْنِ فَيْكُسُ الْقَرِيْنُ . وَلَنْ يَنْفَعَكُمُ الْيُومُ إِذْ ظَلَمْنَاهُ ٱلْكُلِّمُ فَي الْعَدَّ الْ - Swal - 120 gran was Esta, 6" man

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BY: PADAM BHUSHAN MALIANA ARBUI, KAISIN PAREICH SANER, NAGPUR.

URDJ, ENGLISH & HINDI TRANSLATION OF QURAN-MAJID

With Original Arabic Year

Para-26 (पारा-26)

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August Pa . الَّذِينَ أَلَقًا وَا لِلْحَوْ عَلَىهِ اللَّهُ يَهِمُتِ قَالَ لَيَا خَارُهُمْ هَذَ سِحْرَمُينِينَ * مُرَيَّفُونُونَ - Street 1. A. St. ے فاریکہ قد شیکوں لی سِ سَيِّ ، هُوَ * بِنَوْ بِيَ كَفِيطُونَ فِيلَهُ شَهِيدُ يَلِنِي وَكَيْكُمُ وَهُوَ يَغُمُورُ الرَّجِيدُ مَ washing not - - success. فُل مَاكُنتُ بِدَعٌ مِنَ عُرِيْسِ وَمَا آذَرِينَ مَا بكم ، إن أنَّيْعُ إِلَّا مَا أَنْ گان مِس بعددِ اللهِ أو كفرنه بيه و سيهان تشاهمال subject our thought, was -- is in a ن كرنتي وسترا و لل الله وسلمه أَجْ وَإِنَّ اللَّهُ لَا يَهْدِي الفُّومَ الفَّا عَدْ عَ الْحَدِّ مِنْ الْحَدِّ الْحَدُّ الْحَدِّ الْحَدِّ الْحَدِّ الْحَدِّ الْحَدِّ الْحَدِّ الْحَدِّ الْحَدِيثِ الْحَدُّ الْحَدِيثِ الْحَد السرسة بي الديمة والم المارية المارية المارية المارية المارية المارية المارية المستقولة المارية ا 24 4 1 2 2 may good 1 more of w. with

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<u>J</u>		*07-A	

قَبْتُلُ عَنْهُمْ ٱحْسَنُ مِنْ عَلِمُوا وَتُنْكِأُورُ عَنْ سَيَانِهِمْ · 1 44 Cate St . L del - 10 10 2 2 2 لجثاء وعد إِنِيْ أَنْ أَخْرُجُ وَ قُدْ خَدَتِ الْقُرُوْنُ ے ما ہاں رلا when he was in the property in the . التَّارِد أَدْ هَيْنُوْ طَيْنِيُّ لم الدنيا و سمنعسم

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عه. يحق وليا كتلم الصيقوان أنأرار قومله بالأحفاف وقد خلت EN WHE CENT صِين باس يَدَ يبلي وَصِي خَدِينَهُ ` لا تَعْدِدُوْا Fair son of Description of a dear . I have أَخَافَ مَلْيَامُ مِدَابَ بُومٍ عَلِي حَمَدُ فَا فِكُمُ عَنِي الْهُدُكُ قَالَتُ مِمَا بعكم مُن ا سِنت به ود عب رود عارضا مستقيا مَا رِضَ مُولِينَ مِن هُو مَا اسْتَعِمَلُتُمْ رِيهِ رَيْجُ عِمْهَا عُمَا بُ أَرِيْمُ * تُعْمَرُ كُلُّ مَي مِ يِ 1 ch = 4 111.14. عجرمين ولقاد مكتهد فامتا فِيْهِ وَجَعَلْنَا لَهُمْ مَمِعًا * بَصَادُ Excheric a di frend with a a s

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~ 30 وراة " فيمّا " في عنه سيغه ، كا أيض أطه marker 20 Se. 18165 V أرصُ القرب وُحَدُوبُ الايبت وس دُه ل الله قرل ، الها أن شأله وَ وَ عَمْرُونَ وَرَوْ عنه فيها فها whentier a refreshing on the same ا نے قومی میاں ہے ۔ قاؤ کیوسکار کی سمعث 2 Hotel 16 360 كِنْتُ أَنْدِلُ مِنْ يُعِيدِ مُوخُتُ مُصَدِّقًا لِمُمَا بُعِينَ on when a doctor siese of wing. يدبه يُهدِي لَي الْجِقَ وَرَالِي طُرِيْنِي مُسْتَقِيْهِ . 336 of or on the contraction Strate leave to لِقُومَتَ رَحِينُوا دُاعِيُ الْمُمْ وَ لِمِنُو لِيُّهُ The dealer to 1847, Ele in separa a 1814

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وس دُوَيكُم و يحرُنم مِن سَدِ بِ الْهُو ب دارای اسم وساءً، وليث س بایک خاص and nor sto لتوتے، نلی۔ أهريض البوسي كفره 4 15 65 11 11 weekse. ي . بد . قال فدو قوا بَرِيمَ كُمَّة لَكُمْرُونَ مَ فَاصِيرُ كُمَّا and a sign of the mus. كالهم بومريرون ما بوعدون ٢ 143-44-1 4 12 4 2 5 Bic + 44 بُلْبَثُوْاً إِلاَّ سُلَّمَةً فِينَ نَهَارٍ • بَلْهُ ۚ فَهَٰلَ كُلُّكُ UNI - 12 10 /0 1 - 4

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200 يَكُ أَعُالُكُم مَنْ يُهْدِينِهِ وَيُصلِّهُ بَالْهَمْ . و ري دري المجتلة عرفه الهم المالية الذري d waste on it to allow relations وَ كُفُّوهُ فَهُمَّا لَعْمِ وَأَصَلُوا أَعِمَا لَهُم وَ الْمَوْمِنُ كُفُّ وَ فَنَعَمَّنَّا لَهُمْ وَ أَضَّكُ دَيْكُ بِأَدِّهُمْ كُرِهُوْ مَا أَدِّ لَي سَا فَأَحَبِطُ ٱغْمَالُكُمْ ذَيْكُ بِأَدِّهُمْ كُرِهُوْ مَا أَدِّ لَي سَا فَأَحَبِطُ ٱغْمَالُكُمْ ، مردر شده ، ١٠٠٥ مرار بر محمد مدا على الورب أَقَدُمُ نَسَورُ وَ فِي الأَرْضِي قَيْنُطُرُوا كَيْفَ كُانَ مَا فِي 11 38 - WYJAN مَ مِنْ قِيهِم وَفَ اللهُ عليهِم رْقَ اللَّهُ بُدخِلُ الَّذِي باین لاصوے الهم الصلطب جنب تجري من تحته رت أنه برناء أرهى أنه أيه أنه يه و أنه الديار في ويموريا. لأنتهل واللَّذِينِينَ كَفُرُوا يَبْحَنْتُعُونَ وَ يَبَاكُمُهُ مَنَ كَلَمَا in year who is a few the real property كُلُ الانعَامُ وَ النَّازُ مَثَوَّى تَرْبَعِهُمْ هِي أَسَدُ أَفُولَا يَصَوِ へなけんとうけんりまっと Zunkilson

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لَّذَيْنَ اهْتَكُوْ زَادَهُمْ هُدًى وَاللهُمْ تَقُولِهُمْ

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فَقَدْ جَاءُ آشَاطُهَا. فَأَخُ لَهُمْ إِذَا حَامَةُ تُعُ bit a to to at with 1 July you はなりがん ومتوبلم، ويعو وَ دُكِرَ مُعِينِهَا الهِتَالُ ﴿ رَأَيْتُ الَّذِينَ مُرَّانِ اللهِ اللهِ اللهِ اللهِ اللهُ مُرَّانُ يَنْظُرُ وَنَ إِلَيْكَ لَنْظُرُ اللهُ ال Vry decorded to 14 + 5 1/6 2 2/1 1 - 15 , 1/5 طاعة وقول معروف ليوت وفاوك مهد 414 14 14 44 44 5, 12 4 لاصر- فلو صدقه L'idean Provide 3 11 12 as no August " إحامكم METER'S يد فأصمهم واعمى عد مرواره مرواره و المراجعة ا of the Land was a to the tradestone

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لعد ما صر قالوا بنايس كرهو ما explained of the more to the term of the terms الْأَفِي وَانْمَا يَعْلُمُ إِنْسُوارَهُم، 25° 25 6 ليكبكه بضربوك وجوههم E THE A STREET ذلك بأنهم انتعو 245-10-5- 125 ا رضُواله فَأَخْبُطُ أَعْمَالُهُمْ ! 2 harmon from بُنَ فِي فِينُونِهِمْ مُرَضَّ أَنْ لَنُ يَهْمِ الله أَضْفَانُهُمْ ، وَلَوْ نُشَاءُ لاَ رَبِينًا لُهُمْ SHOWERSH ى دىك م يَمُهُمُ وَلَنَتُو فَنَهُمْ فِي لَجِنِ الْقُولِ وَاللهُ يُعَلَّمُ . P THE BOWN سکهم د و Slary a rate 3/ JUL - 12 2 LOVERNOVE - --ولنباوتكم ست 447400 و ماوا 4 I a some for your server 8-4-1-15645 لذين كفروا وصدوا عن سيب

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27 on other our finance in or or go a	**	Then how was if he with them, when the
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29 Rent Red Chare of Part & wa	e pr 39	Or so floor or whose hearts or a discuss
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لرَّسُولَ مِن تَعْدِ مَا نَسُقِي تَهُمُ الْهُلُد الشراب وترباري و تدعوا إ 295 -144 121 THE PROPERTY IS المحمدة الدُب العب وَالْهُور وَ لِي الوَو يُوْجُكُمْ أَخْوَرُكُمْ وَلَا يُنْكُمُ أَمْوَالُكُ النَّهُ هَوُلا مِنْ عَوْلَ لِلنَّهُمُوا بِنَائِمُ مَنْ يُجِفُلُ . وَمَن يُنْصَلَ فَ نفسه ، و نه ال (1) am. s. J. Parket " a v Turan

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إِنْ تُتَوَلُّوا يَسُتَسُدِلْ قَوْمًا غُيْرَكُمْ ﴿ تَلُونُوا أَمْقَالُكُمْ : مِنْ مِنْ ذَنْبُكَ وَمَا تَأْخَرَ وَ يُعِيَّمَ لِعَمْتُهُ عَلَيْكُ 45/2 14 86 W/W ليُزْدَادُوْا دِيْمَانًا ATT BUTTONE DE 1 1 CM

29 PARA-20)	73E-A	45 THE WHI (45 SLIBAR) A. FA
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		of ALLAH, a great atturment.

مع العلم

تعسير سورة الفشح

عل يا الديك مديم ل منع سك و قد ير ال دور عد ما اللي منع أو في المارة عرب The was in it was a second at a st of a st of the 1 27 5 8 45 CHICH - - 4 4 44 2 C 8 A LUIS 1 del ore 5, 3.40 -- 27. 38- w- 5.6 JULIO 10 KIP EV OF BE GOOD FINE I do a will of a book to a man wo will be Layer How or / 2 / 2 per a across of in 2 to 2

مارخ a - man - Pallic - la Pallic لتُوهِ عَلَيْهِمْ ذَآبِرَةً النَّوْهِ عَلَيْهِمْ وَلَغَنَّهُمْ وَ آعَدُ لَهُم جَهَمَّمُ . وَ سَآوْتُ و پښې جنود شَاهَدًا وَ مُنِيِّرًا وَنَذِيرًا 1.4 14 1 1 12 12 1 1 1 14 1 1 1 1 رَسُويِهِ وَ تَعِيْرُوهُ وَ تُوقِيُّ وَ لَا وَتُسْبِحُهُ لَا إن لدين يُبَايِعُونَكُ إِنْمَا يُبَايِعُونَ الديهة اللهُ - بَدُ الله فوق نْهَا يَنْكُتُ غَنْ نُفْسِهِ - وَمَنْ آوْفَى بِمَا غُهُدَّ 1.30 cultimo & 2000 Rule 3 to 8 عَلَيْهُ اثَّهُ فَسَيُؤْتِيْهِ أَجْرًا عَظِيمًا

- 26 PARA 26 72	S-A	47 get the O SCRAH ALTO
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Lympholy 1 4 Mizrichows Enry/ 18/2 Muchanin 125112611 وَ فَتُنْتُمْ ظُنِّ المَوْءِ } وَكُناتُهُ يؤمين بالله ورَسُولِهِ قَوَاتًا آعْـتُندُكَ لْفَرِينَ سَجِيرًا - وَيِنْهِ مُنْكُ الْمُمَاتِ وَ لَا رَاهِ عَفِرُ لِمُن يَشَاءُ وَ يُعَذِّبُ مَن أَيْسًا ، وَكَاتَ لُ الْمُغَلِّقُونَ إِوَا الْمُعَلِّقُةُ 2-850.2 14 4 4 4 4 4 . 22 . 2 6 Sec يباخذوها ذرونا about the street amost a - a frank lossing



- -1-1---و فيبقولون يىتىن بايلىدۇند بىلى ئۇرۇپ دەرەپ ئەندۇرىيە ئەخسىنىدۇنىئاد ئىل كانۇا كەيفقىگەرى باڭ Successive year the السراب ستدعون Mary Frankisco activism who in سِ شَدِيْدِ ثَقَا تِلْوَئُهُمُ أَو يُسْلِمُونَ March & Free Sto - 20 - MILLEROMA ARTHURY AT لما تولياته مِنْ قَبْلَ يُعِيْدُ بِكُو عَدًّا works to str. to the the sent se con i سُ عَمُ الْأَغِيمِ حَرَجُ وَلَا عَلَى Lucationer وَرُسُولُهُ يُلْخِلُهُ حَنْتِ تُجِيرِي وِ DE STORE STORE OF ST USEN SUND CONSIDER OF THE WAY WELL IN CONTROL TO SUN الْأَلْهُورُ وَمُنْ بُنُتُولُ لِعَدِّنِهُ عَدَابًا أَلِيْمًا ` أَيْقُانَ رَعْنِيَ . بَنَهُ غَينِ الْيُؤْمِنِيْنِيَ إِذْ يُبِهَا بِيعُوْ بَتُكَ لشَّجَرَةِ قَعَلِمُ مَا و الديميوس و عامسه في ها يا الديد الها. -التَّبَالِينَيْنَةُ عَلَيْهِمْ وَ كَابَهُمْ فَلَيْمًا قَرْبُمًا 3 500000000

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ماوردا كُفِئُونًا تُأْفُذُ وَلَهَا ، وَكَانَ اللَّهُ عَزِيزٌ حَكِمًا now north 142 200 2500 married . 1 st Strate غروروب - معاملام بيت المام من عند بها مام والمام المواديد. الكوهانية وكف أيدك المناس عنعكما والتكون أَيَةً لِنُمُوْمِنِينَ وَبَهِدِبِّكُم صِرَاحًا مُّسْتَقِيمًا will so by 1 " + 1 - 41 1 - 12 Long 12 30 وَ اُخُرِكَ لَمْ تَقْدِرُوا عَنْهَا قَدْ آخَاطُ اللَّهُ بِهَا م 184 Evalue قَبْلُ اللَّهِ وَلَنْ تَنْجِدُ لِلنَّذَّةِ اللَّهِ تُنبِدِ نِبْلًا ﴿ وَهُوَ Contheir بِبَطِن مُكُنَّهُ مِنْ بَعْدِ أَنْ أَقْلَقُرُكُمْ عَكَيْهِمْ . وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيْرًا ﴿ فَلْمُ الَّهِ يُنَّ suline meriture مَنِينَ عَرْبُ رَجِي الْمَنْ الْمُنْ مِنْ الْمُنْ مِنْ الْمُنْ الْمُنْمُ لِلْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ لِلْمُنْ الْمُنْ لِلْمُنْ الْمُنْ ل Auchen Con EMMANA

> To FALLA Str	723-A	44 कुछ पात यह श्रीवेशन at 100
.9 और बहुत का चाल गरीवल आरं प्राप्त और अल बहुत अवरादात और दर्गिकान्द है	ing 19	And shoulest species (becore that they see take Ancrewer's ALLAH Esatind is Might, and Wise
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21 और एक बड़ी जाया का करों नुबार कर्यु व अर्थु से अक्षाई की सुरक्त के धेरे के क्षाई के सबसे अक्षाह से का बीच पर बुद्धार पंकल I		A 20 people on the success the squeen what A Ah has ducady encompanied decready Assembly Asse
22 और अगर ये करणिक तुम्ब से अबसे भी जसत बैठ कर साम जात भीर किय बाई द्यांका और नवहमाग की विमानत में ल अलग		And these whendashelves were so fight appeal western a sold certainly farm her treats a Tapht. Hen her would have found marklier a pressuring Triesd not a height.
23 पहले में जाराया का ये दालूर गय गुरू है : जरमान के प्रस्तु में तूच जिल्हा नरम का नायरेगी पात्रीमें		(i) has been the calablahed law. Was of ALT AIX WIND ABO BKED COLINE B IND aftertime. And you will never find its de Way of ALLAH any change.
24 डीच तरका की गाजह में जातक में दान में पूर्ण की दूर कार राज रिंदू ताम के मुख्यक न वह दुवारे तक की दान तिर का के बाद के दूरों जा माहू में तीया का और पून्हींने जाती की अस सूत्र में ता नहां है	FP	And III) or as Who has writingly their binner from you and your hands from them, without other area of Makker, after HE, and made you alone to be them. And ever is Associated Society of white work do-

مَعْكُولُ أَنْ يُبُلُغُ مَيِعِلُهُ ۖ وَلُوكَ يِجَالُ مُؤْمِثُونَ Solomes sen a manifest, as given وَ لَيْنَا } فَنُوْمِيتُ مَمْ مُعَلِّدُوهُم مَ لَطُلُوهُمْ SESTERNAN فتُصِينَهُ مِنْهُ مُغَرَةً بِعَامِرٍ عِنْمٍ لِيَدُخِلُ a character لِدُ فِي رَحْمَيهِ مَنْ يُشَارُ ءَنُو تُنوبَيُوا لَكُذِّبِينُ A ... + 4/1/2019 ندس لفارو منفد سان ت جياء ردخفيل الباس الفاره لـ فالوجهة الحبية wi which se wells وَ عِنْ الْمُؤْمِدِينَ وَ الرَّمْهُمُ كَايِمَةٌ "الْمُوْي وَكَالُوّا أحق بها و أهلها و و كان ساخل الدي و سُمِمًا لَقَد صَد فَ مَن يُسولُهُ اللَّهِ بِالْحَقِّ لَتِع خُمْرُ السَّيْدِينَ الحُدُومُ إِن شَاتِهِ اللهُ الْمِتِينَ مُخَلَّفِينِي ر. . تر دورور كار على المدر المراك الأوران و المدرية المراكزة المراكزة و الم 13 pm 1 11111 0 12.015 عَلَيْوَ فَجُعَلَ مِنْ دُونِ دَلِثَ فَنْكَ فَرِيدًا مِ mer him

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هُوَ لَدِي أَرْسُلُ رَسُولُهُ بِالهَادِ عَ وَفِي ١. . 4 38 5 1 0 7 m a . . 4. مُحَمَّدُ رَسُولُ الله - وَ الَّذِيسِ مَعَالًا بَشَدْمٌ } نَافُ الْحَمَا : لَيْنُهُمْ مُرْمُمُ إِنَّا لَكُمَّ لِللَّعْرِيَّ سه صوال سنهاه ئ وحوههم اسجود ، دیك مناهم ش مَنْكُمْ فَ الإنجيلِ وَكُورُمِ أَحَدِهُ الْمُعَنَّةُ وَ مُرَّ وسعلط وسوك عدسويه عيث الأا يَهُمُ الْكُفَّا] . وَكُونَ اللَّهُ كَارِيْنَ مُنُوا a comme ourse - when a freshing about لصيحب ومهد معفرة و جد عقيم . or me succession of بين بحاس الرَّجِ نَدِينَ 'مَنُوا لَا نَفْدِهُو بَينَ يَنَ یں بد ہے

-26 PARA 39- 726-	A section of the second
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وُ سُولِهِ وَ نَقُو لَنْ رَقَ اللَّهُ سَمِيَّةٌ عَبِيْطُ # DIEVER I OVER - 2 Au يَايُهِ، لَبَدِينَ أَمُّنُو لَا تُرَفِّعُوا أَصَوَا تَكُمُّ فُوثَى ي وَكَ أَحْلِيَرُوا أَنْدَ بِ غَمَّالِ كَجُلِمْ ن أن لحكظ أعما لكلم و أعلم merton 1 الَّيُ الَّذِينَ يُغْصُونَ بندَ رَمُنولِ اللهِ أُولَدِكُ أَلَٰذِ مَنَ عثل رسول فلؤماته المنقوب منهم فغفرة وجر عضم الذين تَنَادُونَكَ مِن وَاللَّهِ الدُّن وَ وَ وَ 5921/10 إن البَيِين سِناد و ناك مِن وَيْرَ، العُجُوتِ أَكَّ مُرْهُم KYUKKYERU ﴿ يَمْعِينُونَ ۚ وَلَوْ أَنَّهُمْ صَابَّرُو حَتَّ تخبرج . di 5 بِهِهُ لَكَانَ خَنِيًّا لَهُمْ وَ اللهُ غَفُولُ تَرَجِيمًا يَّاأَنِّهُمُ الْذِينِ الْمُنُوا إِنْ جَاءُكُمْ قَالِسُنْ يَلْبُيا 25 2 1 0 60 12 435 to 2 20 5 20 6 36 " 200 - -فتنتبئوا التصينو قوما بجهاكة كتصيحوا كح 4 4 12 4 Avallet and to a restalation مَا فَعَلَنْهُ نَدِمِيْنَ ۗ وَ سُلَمُو ۚ أَنَ فِيْكُمْ

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	was be fregoveness and a great reward
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بي هُمْ - نستوب * فصلا مِم : سم معكاه " . . عَنْ اللَّهِ مِنْ الْمُعْلِلِ مُنْكُلُولُ مُنْكُلُولُ مُنْكُلُولُ مُنْكُلُولُ مُنْكُلُولُ مُنْ فتناو فأصيعوا بدهما في الحَسَالُهُمَا عَلَى الْأَخْذِكِ فَقُلَاتِهُ - 2 40 you wise فاضبخو تنتهما بالمنال و القيطواء إ لله تجب المصطار مويام مرحمون بايها ليين

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يْسَا ۚ فِينَ لِسَآهِ عَنْبِي انْ يَتِكُنَّ خَبْرًا مِنْهُ STUBBLE WEST WITH my + too of he of Bo of or Jey, he will ar إِنْهُ وَلَا نَعَجَ answer Dec 22 of grant on the first of the يَعْضًا و أَيْجِبُ أَحَدُكُم 51623/0321134 -423/6 فَكِّرِهُ أَمُّونُ و وَانْقُوا اللهُ و إِنَّ رَّحِيْهُ . يَاتُهُ 5-12 Nove فِوَّا مِنْ كَرَمَكُمْ عِنْدُ اللهِ ٱلْقُمِكُ of would said Interest heart our? Smith

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ميلاك

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· Jan . Dr 1 - 1 85 وَ رُسُولُه لَا يَعِثُكُمْ قِسْ أَسْمَالُ إِنَّ لِنُهُ عَمُورٌ مَنْ جِينَمُ ۚ إِنَّكِ ٱلْمُؤْمِنُونَ ٱلَّذِينَ -down drawing potential attacher وَرَسُولِهِ ثُمُّ لَم يَرِتُ بُوا وَ جُهَدُوا shorten. south ! الله الله الما مَا فَي سُبَوْت وَمَا فَي الْأَرْضِ annest Cop أَسَلُمُوا . قُل كَا نَهُمُ كُنْتُمْ صِمِرَةِ بِنَ إِنَّ لَنَّهُ يَغَا 15 10 413 2 112 غُلْبُ الشَّمَوْتِ وَ الأَرْضِ - وَاللَّهُ 100-400 4 -- 4 1 13 - 38 18 تَفيَالُونَ 2. to 2. 5 k

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Partitus. was a preference أرهد فهد أم مربح المد مطر ر بدور ، مر بديم مر بر بهمور به الم الموادية م لوقائد كنف تعبيها و رئيبها وما تها مواون 164,500 8686 سنا فنه J6: 4 is East

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وَ اَخْيَنِهَا بِهُ بِنَدُةٌ مِنْدًا , كُذَاكَ قلله قوه و- و قص وَشَمُّوهُمْ وَعَادُ وَ فِرَعُونٌ وَإِخْمَا لَى أَوْطَ الْأَلْكُةُ وَقُولُا تُنَهُمْ كُلُّ أَنْدُبُ الْمُثْلِّ فَعَقُ ر مر . رئي هُنِفِي الزَّوَّكِ * بَنْ هُمْهُ فِي لَلِهِ يهندية الشاعرة سياشرير ما مياسية ما أوسوش يعديها الأفكار خلف الإنسان وأهلم كالوسوش عسه وتعل أفأب أنه at - + 1 4 2 2 1 2 2 - 12 12 1 1 1 1 1 du y رى مد مري من يه من المعرود ال " : I want frances " باعنه توسه و فعد عِيدِ ' وَجُاءُ تَ كُل Audional Color Color O Vistoria

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وَشَهِيدٌ كَذَاكُتُ فِي غَفِلَةٍ مِنْ هُذَا فَكَشَفَدُ December Do a bor if the way - 1 - it alway could منك نِما : لا قصرك بيرم حديث رِبِيةً هَٰذَا مَا لَدَاتُ عَنِيدًا * الْقِينَا فِي كُفَّارُ مُسْدِرُ أَسُارٍ أَنْكُورُ لُعَتَّدٍ الْمُورِبِ لَّذِي جَعَلُ مُوَ سَدِرِ فِي الْخَرِقُ فِلْلَهُ فِي الْعُلَّا الاستام الديار عالم الرام العسام الأوروب كا ريال فال فريسة أريب ما اطعيلية و لكون V0474-622.3-4 عُ ضَمَّنِي مُعَمَّدٍ ﴿ فَأَلَّ لا أَخْتُطِهُوا لَدَيُّ Draw rows مُؤْمِدُ وَمُنْ الْمُنْدُ لِي مُولِينِهِ مَا سُمَالُ الْفَوْلُ مُفَدُّ وَمُنْ مُنْ الْمُنْدُ لِي مُولِينِهِ مَا سُمَالُ الْفَوْلُ Cha vent ا بُومَ لَقُالُ عَهَا -- 582 44 1.600 E. Hitmany material Lore لِكُلْ وَأَلِهِ عَفِيدٍ ٥ مَنْ خَشِي الرَّحْفُنَ بِأَعْبِ و تقلب قينب ، دخوها اسام PURCHESTATES 8: - - - - - - -

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URDU, ENGLISH & HINDI TRANSLATION OF QURAN — MAJID (WITH ORIGINAL ARABIC TEXT) BY: PADMA BHUSHAN MAULIANA ARBUL KARSIM PAREICH SAHER, NAGPUR,

URDU, ENGLISH & HIND) TRANSLATION OF QURAN MAJID

With Cremal Audic Test

Para-27 (पारा-27)

छर्चू, अधेजी और हिंदी भाषा में घरित्र कुल्आन का अनुमाद पुरू अस्त्री सस्र के समय

ارا و، گریزی اور بندی آجمه قس جید اسل فر فی مقن سکام جید

ن - مسؤمة مد . تحك للسير فَأَخْرُجِتَ مَنْ كُولَ فِيهِا مِنْ الْمُؤْمِنِيْنَ JUNEAU I CARAGERA AND AND A وَعَالُوا لَا فَيِهَا عَالِ لَيْكِ فِينَ السَّالِيُّانِ * وَالرَّالِيُّ اً إِنَّا أَلِكُ إِنَّ أَيْكُ أَيْكُ أَنَّا الْفَكُ بِ أَلَا لِلَّهِ * أَا وَ فِي مُوت رد سنته إلى قد عُور associo a m ووحيسان ما يندوانت الحَتُولِي مَاكِمَة وَقُالَ لَمَاجِمُ أَوْ مُجِمُولِ Burelle فأسانه وحدود فساء في لام و هم ملاء وَ فِي عَادِ ذُ إِنْسَمًا عَالِهِمُ الزِّيدَ العَفَامَ 40-4000 ما تام بالاعتمال من ما بدار ما تام الاجتمالية الاستاد المام وفي سُود رد قبل ٥٦ مشعوا حتى جاين ، أَفِي ُ رَبُّهُ فَأَخَلُنَّاهُم صَعِفَةً وَهُمْ أَنْضُرُونَ " I to Plan the Substance or went that we have have

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قَالَ بَالِينِ عَلَيْهِ الْحَدْثُونَّ مَثْلُ وَلَوْنِ السجيهِ مَنْ اللهِ عَلَيْهِ اللهِ مِنْ اللهِ مِنْ اللهِ م عَلَيْنَ اللهِ اللهِي المِلْمُولِيَّ المِلْمُولِيِ اللهِ اللهِ اللهِ اللهِ اللهِ الله

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7 of 4 sport and 4 gir new 4 for page	12	
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ب دورس ا فكهسور في دام له و شرُّ به فليك يها رتبة عناب العيدون، أسليين عد لدي مصفوقة W LEHALIS IN والمددائة فالقام قَبْقُ كَاتُ لاَ اللَّهِ قِيمِنَا وَلا شَاتُ رە يوسى دەرى دى دى دى دى دى دى مىسىمىيەر. ئىلىمە ئىسانى ئەكائىگە ئولۇمكۇڭ ، كاقىكى he of every profit

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भी वरा करचारी		most, such as they desern.
21 व्यापंत में मुख्या से राज्य के वाल की चीन	R20 2	They are exchange with one without a p-
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27 जब प्राचन ने इस पर स्थानन सम्बाह के	2× 2.		Put August Internal Second procuse on
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37 क्या क्रांच के रह से सुन्ताने इस से क्रांच इर	100.5	133	a for an he treature of the
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14 क्या इन से पात कोई सीधी है गिल्म न्न यह	a. ce	14	Or have her any supprise tony beginn
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39 dell à eve un wet d'uners à fin	gird.	10	At his HP daughters referred way her
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41 च इन से पन गेरी नाजवार कवित्र की पन	2 4	Or possess than the listed or that they or
ित को प्राथित किस त्या व		WEBSTE WAST
42 to Rest on un to pay rain 6 or 24	W 17	
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44 are among it will carp from the tri	1 4 24	And there were at sec a Gaugnery foves a
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49 div my t do and make down more	WC 41	And we part of the super energies for
also freeze do size de sea una ma pa-	di.	priors: so also after the setting of the stars
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53, नजम		SS SURAH AN NAJM
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विकार की काम जब का रिस्ट मार्ग		Chuiche anena Batty (saif 19 1905)
2 पुराने गढ सहद मही यह सुने नहीं और रचत	NY 2	Your companion run the Prophet Name
पर साथे नहीं		streved nor has be even!

وَمَا اللَّهِ فَى عَبِن مَهَوْكُ * رِنْ هُوَ إِلَّا وَحَى أَبُوحَى الفوى أَ رُو مِرْقَاء في سَنُوا عِنْ أَ وَهُوَ بِالْفُقِ الأَسِيرُ * ثُنَّمِ وَلَا فَتُمَالًى * فَكَانَ قُالُ · · transfer كُنْ أَنْ عُوادِ مِنْ أَرْ عِي الْعَمْرُونِيهُ عَلَيْ مِنَا يُعْرِفُ حدده حدة "ت" من إذ يقتى البتدرة ما يقتلي المساورة ما يقتلي المساورة من يقتلي لْكُنْرِكُ ۚ فَوَيِنِهُ اللَّهُ وَالْفَرَى ۚ وَمُلُوقًا الثَّالِقَامُ م م م ٢٠ م ١٩٠٥ عاما من من مناويه المستر ونبين إلى هي ركز النهاء مني تموها أناثر و or Figure & Maple

1.37 PARA-271	TENA	TITTE O DEAN ANDAS
Tupph of shall are are an informer		hardon he speak out on his even desire
4 दर ने बार का बात करते हैं जा इस से गाय	707 4.	It is not but a revolucion that is revealed.
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a rever god a nun su da ran nger	194 "	one court bas digit and turns on a
		by I'm men his me amprication
		13(%)
7 और वह आसरण से बहुत और किया दा र		the actival was united apparents
		horons.
A fire outlier an appropriate propriate		There is any exactled and descended
a still appear the risk faire	SIDE C	and he was presented by him
dy To add		longths or neatur
े तब प्रश्नात न अपन कहा की रहत से रेग्य	mar 10	And HI revealed to HIN servant he
था उस की पहल कर थे।		Prophecythas which (IE symulod
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274		br are
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4 cm 4		(mond) have
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A sea of street a secret street	7 000	and the saiden o Refere to
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A see that even or me to be at the	91	A sondere on Adie Like-are dail wast?
41.0		converted in to
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t off		General signs, of his LORD (ALLAR)
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20 also district over the tree unity of the par-	w = 20	and Manasi the third-the other one
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		25/200
22 at it is so so ton county t	22	That priced is a division exest setting
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ئە بىن مَىك قى ال رُوَ يَنْ الَّذِ الحق شنَّا قَاعِيم له ، ، رس ش ، ، ، ، الفريد الله المارة ا an'h - wied al team totachen أَغِينُوا وَيُعَارِينَ الْمِينَ ٱخْسَنُوا content to see new room off

BIT-27 PARA **	*48.4	11 Mar and 22 STUARS AN ARMA
23 पुन और पुन्तारे कर दर्श है जा ना पर पर		The areas new names above traussed
है असरह में खबी एकी बड़ारी बान्ये । पान जान		dence in a market flow round on
वसमें यह लोग अपने पुनात और अपना जा		Sarchabers- (i.e which ALLAH has been dawn
करते हैं भूर पर गांधे पत रेजिय है जर है है		was 's obward a reference of
यक इस से यह की रूपन में जिल्हा का दूर्वी है	3.1	southern the same or to the and not there
वर्ष ऐसी हरफती से दूर नहण साहित।		Spanis and on the sweeter
		Deline
24 we have a more and good by the		Ot studienan have situatever he winher?
24 राज रही कि अस्तरन हो। उससे उसस	33	dut in its reading as not decades
उटलबर से इतिस्थात में वे		southe on the world TT 14,
26 science 4 fault age and re-hard \$ em	4 6	And in a many angels here are in use
4 x See of Nearly last male and	int.	International structure of locardistate.
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gend we the most of an other ter-	24	aculom III will and approves
ween of the eight		
27 of the seeks to give eit earlier to	rised 27	Verily, shose who believe not in the
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		of tecoles.
28, which is an 4 or of an even a	U5 1	Any on her brins of andropy bet.
seems also year of one of this up to	2479.	Not 5 to an a sample or any refere
अरकत और नृशन हक से मुख्या है हुए हैं	WC.	everyone a la measuper agence de mate
नहीं स्थात		
29 Total and area are not service and a fac-	* **	. I THE KON DIRECTOR
of the street street at the corn year	9000	The second second second second
\$ 15 00 00 00 00 00 00 00 00 00 00 00 00 00		de worklijs wite
10 जा से हाम की नहेन कर रही तक है पत्र है ।	A m.	car will care distributing and only
सूत्र सामूल है कि दान की राज भारत कर बरेश हर	ATT.	aveze w turn who storm liver
है और विचायत पर सीच साथ रहा है पह सी रहा	(TP)	+a is reasonathmida p
करा पाइप है।		nately guided.
) जो क्रिक्स कामान्यों ने ते करोग ने ते ल	1.7	And so ALLAH belongs as that is as the
रह कारत का है गाकि हुई असन करन	90.00	honey are to that our thompth, that HS aren
क्षी पात्र को मुद्दे काशों का दरभा है। प्री	0.60	There I a win a my cauth anyoung
करने कहा हा करते से करता गांव प्रकार	क्रम	to when they have done, one more: But
क्रमार		recommende there wile all goods, renting to
		whether are done with produces, much

HORSE LA PENERALIA

إِنَّ رَبِّكَ وَاسِعُ الْمَعْفِرُ وَا فَمُواَ سِنَمْ بِكُمْ إِذْ ٱلْشَّاكُمْ معقدة بهجيمين المستراح من مدين به معاد المعاديمة فين الأراض وإذا أثار أجلَّة في ظلمان أشفيتكوا . وَرُرُ خُرِتُ * وَأَنْ لَبُسُ إِلِمْ تَسَانِ إِلَّا مَنْ سَفَّ فُ الْمُنْ فِي أَ وَأَنَّهُ هُوَ أَضْعَكُ وَ أَكِلَى وَأَنَّهُ هُوَّ لَمَاكَ وَ تُغِيَا ۚ وَأَنَّهُ خَلَقَ الذَّو مِن نُصفَةِ إِدَا تُمنَّى } وَ كَ لِهِ إِنَّا أَفْلُكُ كُلُوا الْأُولِكِ لَا

** \$13A	45.4	die vie in her her en her
 सा को बढ़ बन गुल्कों ल बाल है और बनकों को 		Those who avoid energities of six and
रत्ते ने द्वा तक है बचा सबय बस्ता के अनु द		demonstration and formal legislesses.
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6 wh garge & se go at you man & to me		Mercy HE is best Aware of you (from the
क्रमेंच से मुख्यों राज्य को और एवं पुत्र अर्थने कर्ज		tames when HE areated you from the earth
新女子 · · · · · · · · · · · · · · · · · · ·		Name of the state
TO ME A BOY OF GRANE \$ 2 B' - ME		so the man has been able to a reco-
से अवट पर्यक्रमा है		to vocasolves. HE hoose best him, who conscious of ALLAH, and fewe H. M.
1) form a to common graph, who have been		5 Y 5 7 45 1770 8906
14 go ship re four shi pu ma fem		As at 10k out of the 1
of act you do true the act port of the ring tyre of		the even ray old term by the h
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150.3		ne form
ोर और इसकेंग को सारत कमाना यह एक की लाजेन		And (cf) Ibrahon, who fulfilled the
भी सहको गाँँ पातुन हो सभी		Nymer
A go rule or more or a to a grade or	- 1	has harpened person with one and
after in opposition		how the harden, suns of enother
to the serie awar or unforce it set are from		As a self more about the minery that the reduction
& Chief of and disconnection of the		he had stade effort
non and area as easily in the new one office	41	Are Parliment at sold be seen, westercook,
I for m if does if of an it not		gay on a secrept an arthridge
		primeric
42 Alto COR DE 1906 AP WOULD ADVISE AT HE HAS LIGHT	- 2	Andrew Contact to A & Actor Serve
कर प्रान्त होती		(Resum of everything)
4 और नहीं सुपी एक शास्त्र है और यह देशा कर प्रे	4	Are on on Who makes laugh, and
71		palan west:
44 after sea scattere & the other of the fine of an age	- 44	And the n + All All Wile cause
trr fl		death and gives life
45 और In कि अभी के पर पाप का जांच करण	45	And then the region the pairs could also
		Semair
46 कर दिया एक वर ही अब comed of		por a completo wheat as emitted
ৰত কৰা দেৱা কোৰুই ল'নাম কোনাৰ আ ৰত আমি মহ যি কমান ৰাগ জিলা কা ক'বল কম এক		And use incombent upon tild is secret
at Suit 5		
		(i.e. nest) oradios,
4.8 और वह कि तमें में मेंचन त को गीतक का इस गिए	- 15	Abo the 118 Hit. Who exerches and give
क्षेत्र पूंची में कर गलगर कर गिया।		contestment;
49 और वह कि बड़ी रह है। ज निर्मात के फिलक प्रस	10	Are the Erra Who are LuRD of Sylip
TOWN B		(-esse "sheos");
50 - Beffel Am है कि पन दे जनमें जाद करने की तकत	5	Annual For HE ALLAH) Who destroyed
Strong a		the farmer And people;

وَتُنَّاهِ ذَا قَمَا ٱلْفِظِيدُ وَقَوْمَ ثُمَّاجٍ مِنْ قَلْبِلُ مِ إِنَّهُمْ المراجع المسائد و الصفى أو يُواتُمانية الفوات الد كَانُو هُمُ اصَلَوْ وَ الصِفْعُ أَوْ يُواتُمَانِيةُ الْفُواتُ الْمُرْ فَغَشْهُ مِنْ خُشِي . فَيَأْتِي ۚ لَا ۗ رُبِفُ لُنَّكُ - man 4 00 الله الله الله المراجعة المرا لَهَا وَمِن دُوْنِ اللَّهِ كَالِمُهُاهُ * أَفَهِنْ هُ لُعِيْدُونَ * وَ عَنْهَا لُونَ ۗ وَالْا تَتَابِّلُونَ الله المعدِّدة في المُعدِّد الله والمؤلِّد الله والمؤلِّد والمؤلِّد الله a let me with a my on on و بديو و تنسو Milow May + Adres and

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52 और इन म पहल इस ने नह की हरेल को है।	F 5.	And the second or 7 only afcentions remit-
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ريى ف في في مو خس أَوْاقِدُ أَلْمُوا الْقُرَاقُ مِيدَكُمِ أَفْهَالُ مِن -1.00 0- 6 ME ا من المُحَدِّدِينِ وَلَفَى يَشْرِنُ القُرَانِيُّ لِللَّهِ كَثِيرِ بُسُو الْمُحَدِّدِينِ وَلَفَى يَشْرِنُ القُرانِيُّ لِللَّهِ كُثِير or morrow marker to be - -

21 PARA =0	725 A	2 512 517 4 5 EA A- 36
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05 रम ने शारित का कुम्मार के सर्वकृत		of which the Owner or
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29 जादी जान रक रोजी को कुटका रक र बाग कर प्रीटर्ग से धीर कर रिमे	- EM - C	flatter are their veyage the worst-
10 जर रेज अस्तर ४ ज्या और वर तुमर क व का अंकर कियम दास्य पुत्रत		
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تُ السَّنَ عَلَيْهِمْ حَاصِبٌ ﴿ لَا الْ لُوْطِ ﴿ لَكَ يَنْهُمْ 2 weeks a sur institute of a fact رهيمة مِن عِمدِن كَ كُذَيْثُ لَجُوْرَى عد بدهم تصبيا فنهاره باشاد م purchasing the production and an interest of the الفار اودود عَن صَفه فطنسنا أسِنَهُ فَدُونُو the to control on a complete with the second وُسُد و فد صحود يُكرُقُ نَ اللَّهِ وَ أَنْدُرِ ، وَالْفُدُ أَيْسُرُكُ بذك فهارم لَ يُرْغُونُ المَارُدُ كَارِيُوا بِالْنِينَ كُلُّهَا the state of the same of the رُ أَنُّنَى زُكُمْ خَارُ صِ عال تهد اخال ساعة في تعقد الد deministration in the second علم افراكم يُدر وفي لاسر تعن جبيه منتصر استيره الحمه ويولون الدار شاعة موعدهم و ساعه ادهم و أصر ىن بىد سى دىرى دى دى بىرىدىدى ، مىرىدىدى دىرىداد كۆدى بەرىيىدى كارىدىدى بەرىيىدى كۆدى بەرىيىدى كۆدى بەرىيىدى ك ياق المىنجىدى چىرىنى ئىسىنى ئىسىن

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34 सी कुछ में बात का करणारों को रुपिया कर हो। वी बात मानने राज्यों को रुप्त वी विकास विकास		very a peragnet temperature des
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37 regist sign of separat or size size on it	lender 1	Asside tax demodes for humanises
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38 on an epit ext in your a un teen	19	And in ord the purishment decreed help
		them surly to the morrory.
39 49 minh 40 min vit or mine on	300	Note to be a bit outside at all Managers."
40 बहुत पात्र नहीं कि उन न क्रांचान की नारीप्रन	Tribe A	And to track Williams made the Again on
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42 उन्हों ने एको अह निर्शाणि के हुउनका	ER ER 42	No de-serres Ol Risgin stof de-
4 45 5rd on an der seeten raup für	r spr s	These are Will graspes uson with the grasp-
WA		De Migley de Fewerld
43 तुर में दब्दरे से लोग जावा सुरवात थे रा		Are su dishe severa bettus chan hose i
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44 सम्बोग सर उपाया है कि इन तब जस	MAL TRUE	Or do her say. We say an assumb
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45 इत की बीड को विकार दिया जातेगा और	क्षेत्र क्षेत्र अप	They wanted will be differed, and the
कर बाल त्यार्थन		will not onch a trica
46 वर्षिक प्रश्न में लिए जलत करे का एका लें।		
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47 पुजरित लेग गुलाडों जीन पराजंदन का कि	mr 8 - 41	and on enaction (in the blanest First)

بِلْغُمِيرٌ ۚ وَلَقَدَ أَمِلُكُ ۖ أَشَا لَكُمْ فَهِ عَهُرُ * فِي مَعْمَد صِدُق عِنْد مَدِكِ يَّهُ إِنَّ خَانَ الْإِنْسَانَ " عَلَيْتَهُ عامل المرابع المرابع

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48. Desilier op den de di ma son it mallé andé.	41.	them on what they set be dragged or
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49 मेरफ रच में हर मीज जो एक पर जराज पूकार	21	bann with and region even shippy on
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50 हमा दूस में बार एक उनके इएको हो गयू है।	46	
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44 gration featile less atoms in liver 4 horses.		of a state of Parameter Force conditionary to
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5 serv also offer from all server was rel R	4	The surrouse not on the flat
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قَالِهَا ۚ وَالنَّفَالَ دَاتُ ۚ لَا كُمَّاهِ ۗ وَالْحَدّ لَعُصفِ فِي الزِّيحَاتِ when It Liver J. FS you would not رواف الم ما مورد و الأسفاد " zor me , s'out ، يعن وسهما للؤلؤ وألم جان or and forestanding لاهِ رَبِّهِمَا تَكُلُونُهِنِ لِهُ وَلَكُ لَجُوْرٍ الْمُشْتَتَ wanted with I want The total of the ، لِنْفُلُهُ مَن فِحُ السَّمَانِ وَ أَلْمُ

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		and the record inacting negative
20 Particular dia was implification and and a		If you share marketing for each best or
र्व गाँउ भी ज गार्थ		dary encreach net, cose your the other
2 The to some or of the fam Agent a		The waters are grouped in the Ob-
gonalt 2		you (hoth-unra and executed) sices?
Total separation and the standingson a	22	Darre comes forth from both of ther
		have come below any organization
21 as the entral 16 and re of the family		Demails his beings on our s
alt grassité ?		you (both-enes and manufact deep?
M prist of the St. St. op. of extern	9 4	The engine of an engine of pro-
and a set of a		in the way (which are ulter mountains)
If we go if on of the and re of other in a		Face which of the arrows - nor - P.
Agents we greate our result of 2		s su nother me and manior of them
		1 [25] [
26 John St. C. and F. ex division of the	-	Whose or or order to prope
The proper of a great matching or my of the	-	And percial remaining consumance for
rè-ci		LORD. Owner of Malesty and honoric
15 are such as all film libra locum or grant are	. 1	New waters of the Openings of every 10 PR.
		you (both-from and markind)-draw?

كُلْ يَوْمُهُ فِي شَهِينَ فَهِمَا فِي الْآوَرَيْكِمَا تُتَكَلُّونِهِي a carling to me thousand سَنَفَرُهِ لَكُو أَمَا الْفَسِ - فَبِالْنِهِ الْآءِ رَكِكُ refunde with so division war survey or to ن لَنظُدوا مِنْ أَفِضَارِ السَّنَاوِبِ وَ الأَمْرُونِيُّ مَانِ لِمُدَّا مِنْ أَفِضَارِ السَّنَاوِبِ وَ الأَمْرُونِيُّ وَنَفْذُوْ لَا يَنْفُذُوْ كِالْأَوْ بِسُلْطِيءٍ فِيلَّتُ الْآرِ 8-2 VINGE يَنْمُا عَلَيْهِ بِي الْرِسْالِ مَنْكِمًا اللَّهُ اللَّهِ وَالْ وِسِنْ الله أَوْ أَمَاكُنَّ فَلا تَنْتُصِدُّتِهِ ۖ فَهِا عَنْ لَا وَتُكِمَّا JANA POPINE 1 - 1 - 1 - 1 - 2 L الله الله الله المنطقة المنطق Destruct كاليرض فياب لآرزيك الكذش traff budget فِيُومُهِينَ لَا لِنَالِ مَن وَنِينَهُ إِنْسُ وَكَا حِبَّالٌ مِ I for a supporter interior of some of 236 Breaks بِياتِي اللَّهِ كُلُّكُ لَنْهُ بِينَ أَبِعَ فِي الْجِيمُونَ لِلْهِ لَمُلَّمِّ Luis Tobe as fulon 24-50 1 50 فَنْوْخَدُ بِاللَّهِ الْهِلَّ وَ لَا فَدَاهِرَ ۚ قَلْمِأْتِ ۚ لَا يَأْتُ STERNENSUN of the factor of the way the to the court of Keep Senson رُبُ ثَلَيْنِي هَٰذِهُ جَهُمُ أَنِي يُكِينِ بِهَ + 12 11 a + 2 . a - Experiently Loyatery &

12" PARA2"	A 12°	CORP POR A DOMESTICAL
29 जानामां और उसीन में उर श्रेष में लंब है लग	-	All that are to the boarests and the south has
एक से मंदर में होन प्रमान के एक क्या है कि तर		All cast art to the provident and the matter hap
ma A service & .	12.0	
30 मूत्र अपने पत्र अं कोर कीर न इंड्लाइ का इ	10 TOP	Functional power.
20 To make a section a debut to d	1000	in the starte was of your child
		woo (both-parse and transitind, datay?
्र हे दोनी बीहरत कामले पान्ने इस बहुत जात है विकास विकास करे।	all a	Appropriate the beforestern
		(years not mackins))
12 ते सुप्त दोनों अपन यह की और और मीन मी नजर		The tell of the second property will
श्रूप्रताने की विस्तात पर 2009 ?		you (both-jums and manifold deep)?
33 6 Blief has brilling that the se to the		* The discrete welled a realist
आसरायों और उद्देश की हाक्ष्म न हम्स प		brevia in brandom N. publicity in the periods
THE REPORT AND HE RE OF U.S.	101	and the eight then enterate them. You will
बद्धा और इन्तरण प्रदेश :		K DINES HERE EXCEPT AND IN S.
		Mr.
It enginess to a water to tenn a	A 16	Then who is the for una year of
greate in our matrix		you (hoth-joke and markind) dony?
of government and about the engineering.	ec.	her a societa so set ones.
SERVE FR. LE SE BROOKS - DE ANTA		time made to the second
		not be steen defined expressives.
If you make and and area or good	10 1	* * * * * * * * * * * * * * * * * * *
Beer a se outh c		you fluch-lizes and marketed denv*
37 on president after all counts of as	eur v	Not a control brasem a spen eyen an
सी तरह कर्त राजनी हो अलेगा।		becomes truey take red of corred-thade
If HE was se of the few core a grant		man the are at diving a fifty
nth 7		* AC DOS ON PRODUCTION
10 on the tay yes its fast years at the		The section was not seen will be
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rhth :		
Ap our work on all four filter divine of	F7 4	There is a time as use dispart the
oratil ?		you thoth-tiens and marketed stem?
41 quilted at the 8 word or macro form or	mer a	The current he anown by thou man, an
after an eff street after mid-street cases see an		to or a product to freedom to
if the free series		De la Servicio de Proposito Mario de
42 g de que para asser parte anoma de la compansa del compansa de la compansa de la compansa del compansa de la		
		TORRER CERTIFICATION WAS IN
भीर भी नेज़ल को कुमलाओर ?		you hoth-lists and marking desp?

+100 ت بتوقول بيسها ، باي حويا ريڪم علامي ۽ ورمن خا much confinitions File LC: 5 - oficulda. J Hay seemed of - VIVSHOCK July 2, 12, 12, 1 .4.3: : 15 1 - 1/2 بآن الأو يكما علوبن بطاينها مِن إستاري 1 100 441 71 فيأت الأررتكما تكذبن The State of Superior of 10 t. 1 111-1 . . 1 10 4000 أبِّ لَاءِ رَبُّكَ كَايُونِينَ لَا تَهُنَّ لَيَا قُولًا 14 1 400 - 46 5 181 181 و المجان - فيأي 4 with with the result of your

1 77 PARA 21	*53-A	" THE PART OF SERVICE AS LABOUR.
4) all to arrow It for many airs pro-		Om a 1d3 which the mally depend
44 opens if opens agrees one only in the		Den we as one one mana between a and
of 60 west can		marytime wants persons in the named groose.
45 को दिल हार जाएत पर को क्षेत्र अर्थन को नकत	9.00	
the sugar was water.		you (hoth-times and rumking); form?
6.00.00		2 [20]12]
45 भी बार्स की जाता का से हतर सबा हाते के ज		But for have what has fromen the coupling of
are of the er ere if		mission were his with their air on
		anders.
4° m Aven I man or at an erac %	Oct 12	The same between the R.)
Agen of America and		- write-th-men-entersound done?
48 E'T BY A ANEN CHUC PER	41	1 we gathern having to cadeo
An and a second participation		branches
40 as disen 8 year or all purior flow	tryme to	Denoted the lates from (8.)
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So an A it are are men at our ste	1/4	ur over bod pushin nor by two springs
on the street are seen to decide	-0	Browless (Seer)
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12 98 4 88 88 8 8 8 8 8 8		some the second series of the
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to the on yet or of the ate if the		DMP
mounts		Terration of the prices deposit all a
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where on the relative to		They me away upon moves limit with the
mile and in the	A 5c	define to the time that the
		Assertation and the second sec
I per de ter se que que pers	4.00	The which of the mount of your Latting-
Bana		you (both-pixus and mankind)-deny?
At the district rational tea		Theoret are trust of ensuringare when
server of rank two to fitted points. See	. P.	nessered say award coucledticker
हाम भी न रामा होना		faces.
C ay you won my an artis gos alt ayur	10.00	The white of the syngren voge a URD
Se a reco		 horbirano ani marakasi detar?
of the letting the the latter states apre-	40.00	in now make and regular they are the
rl .		rabins and coral
60 मून अपने वह की सीच सीच की प्रक्रम का हुए।	alle in	The property of the property of the FORD
		you (both-your and wanload deny?
OF WHING BEN BELL & BEE To S.	e e +	piters are made for good, when then
HOST B		good"
	TEVA	

and the made and the and a strong لاءِ . يڪما تادين . فيهن 474 . 1.45 . 14. 45. 1. 1 . 1 . 1 الأركب علياس of the decide ingle Sua إنس فيمكم ولا جات تكذيب - الم طياهن إ 6 Shadens which finite on wit 2 4 1 00 walser. Ex surin solds 60 40 00

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71 PARA 71	54.4	or min report of the William William
b अस्ता का राजि असा सामा की की की	e -	The whether on the service of the se
Hazar of Statute		node oraci incinazioni demi
57 paid and a some dien about 8	-	And bender here we manufact these
		are two other gardens (Jr. ss Parador)
त प्रमुख पर की बात को तक प्रकार में दिला प्	4 4	The war the energy control ORD var
Sivi exty ,		NAME OF SECURITY AND ADDRESS.
the Got als dis fig. by	his	The arrest the are dark green as colour
		salds foliage
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		sprayer warmproving 6-mh drawler Dy
to the grade a of the exer of	67	barefull into terrors if world No year
खू ताम को ते		here is an incomed and
68 of all the the state of the sec	× 62	a 'kill certait ublev altrivitorio
gPh (pungrasies
AS THE PROPERTY IN STREET STATE SALES	54	The state of a most street toll in a
funct or stepp		hat one more executed door.
10 3H में बच्च सीतत और इसीन हुई होता		Asserts are in high coordinate and
		hoseful
 ते कुम अल्पे सा की की। की तालत का बुत का 		has which olds fewers of year follows.
Meth 7		Noth-units and marketed deep?
72 हुई दोनों में देती अपने जाना में इन्ताना में होती		Comparator access a close pierdes
		perdore-
33 went die bay so as he gann a, n un		The contide fences through DRD you
ordin "		NO residence deter-
74 पर को अपने अपना से वहने किसी हमात्र र	7 %	Short neither making pain will have smalled
िहार के पूजा के न रूप		ortuniero
25 and Hor rije and he of the haven or sime	9 70	This was not be sent tour LORL we
de an war e		hote agest and marriand, denv?
To state - to pre the a state or at all ter-	# "6	Founding to promisely constructed beautiful
बहुत ही कुलावा और खुक्तुवर्ण स भावन कीरे		"Allrows
77 se qui ét ensi le son ce et mé esq	77	Then which or the favours of your LORD you
वंज्ञानी को पुन न झूठ केले सक्छ शिदा ?		Notice and make and days
75 माम हो इस रे नहीं जार के स्व ता है ज बावन	7	Responsible same of your college (AL) (ALLA FL
क्रमात और अग्रमत गांच है		the Might and Amount 1 33 E1

دو سورد و قد مند. نت فكاسا هيا Just or winter as form in the the major Fill 30 th ازواجا ثبته فأصعب المتمية مَا أَضَعْتُ المُمْنَاةِ * وَ أَصِعْتُ cultimer -1 . 4 4 المُشْتَكَاةِ * وَ السَّيقُونَ 44 5 4 16 - Sec × 12 ----الاقيين Lax amount fore a production محسون بڪو ف عليهم ولدات سىيىسى ئىلىنىڭ مىسىيە سىيىرى باردىق د و كاس قىن قىچىلىن د ك

1-27 \$9,8,8-271	755-A	to the other to select to become
56 वाकिआ		56. SURAN: AL WAGIAN
रत गरित चल्ला है उन्हें स्त है है।	Ties.	REVEAUSE & MANNA
(96) अध्यत्ते और तीन (3) तसक है		CUNTADES OF ATATE AND VERNES
404 KNOT & 423 U V 40 45		In the name of true I
	1404	
बहुत बहुत रहन करणेहरत है?"		she for Sends on the Height
) वस क्षे वरने करों को बर दोगी।		Whithdress or de las (Reamous)
		Sedata.
2, जल से हो जले में खुठ भी खुट नहीं		There we've no demang of as heralizing
1 first an Parine thin as did one for	in ,	"w" frigure time additions whill
		more up
4 AS ARE BY BUT THE REPORT OF SEC. 4.	1 10h 4	When the earth will he shakes with remit in
A		shake;
s de aprè as qui qui ex fect une		And the recombine in the considered to
		duet,
The stage to later off and A		to factors will became floating uses
		perfection.
7. We go see the few is fibre as ass	7	And you (all) will be in three kinds.
I wanted bed to see on a	4 130	First chose on tack ght case case work
fire other ups and all up also		weener down other perfora
s is present the visition.	yes v	And as there extends all top on assay
Par resister op oter state 4 gths		(to my of those on the Left Fund)
र्ज और लेक्सी क्षाप्त तथ को करों का पढ़ी की	44 0	And the freemost in the most their excellent
ने अभी बाद गए।		would be; the forestate in the rece!
er on the second display and all	1	These will be above operate for A. L.A.
2 ared 4 tores or have or object.	12	In the Ourdeox of Pirrouge
I applied which it was all more upon think		A readytable - Dove firecount will be five-
		One Source peoples,
र्व सर में लोगों में एर ही नदाद शोड़ी हुंगी		And a rew might so foremost, will be Drown
		the sales time
15 सोने की कोगी से पूर्व प्रद समार्थ पर।	5	They was be or thrones worken with
		WHENCH!
4 and ever effect year and it fit gift		Reclause on them, facing each other
शंद्रा एवं ही 15 के लड़ते उन के नेहरा	P & 1	They was be served it attended by one-coma-
Dry water from 4 resigns \$6%.		voulte
है। होते पर और अच्छान और बहती हुई सरज	der i	With room and man and account of worth
go are fire flesh str)		from a Sowang springs

عَنْهَ وَكَا لِنَادِ فَوْلَ * وَقَالِهَةٍ قِمَّا يَتَخَبُّرُونَ وَ لَحِمَ طَامِ مِنْ نَشْتُهُوْتَ * وَخُورُ عِينَ عيدون الأسبعول فيها الفوا سَنْ سُكًا وَأَصِعْبُ لِمُ Acons 1886, 22 اصعب البييان في سدر مخضود منصود وهل مبدود ، وما منكوب ي كنارة ` و مُعطُّوعَة وَلا مُعلُّوعَة لِهِ مَرْفَتُومَةُ * إِنَّ أَنْفُ طَهُنَّ إِلَيْكًا 64.50 لَلْمَا مِنَ الْأُولِينَ ! وَ عَنْهَا مِنَ Scholadolika a sundebury لأخِرِسُ و صحب الشَّمَالِ دُ in the stand was the stand

TO MAKE ST. T.	56-A	SS PET PORCH SO SURAN AL MALIA
9 जिला के देशे में तर को बादि न इंग्या और कावाप	10	No beadache will they have decrefron, nor
री ज बारेरे		will the be paracited
30 alto sort at Groy tel this life at upo al Ros man		
st.	10	FOR STAN, COM, COLD, SPECIAL
 और परिन्दों का रोक्स जिल्ला पुर का दिल करें 		Against most of book from whatever they
		SECTION
22 str tilt kill stell stell met et		And here are not one will some severy
		DVS
* Depart it my raffers that		As you preserved house
"A de stor eo e il ce il he por a-	34	Sammar, for what days sarce of de
25 and the account agent after a given set of a	360	her will not hear thermin special in
State .		concerned of as-
26 APRIL 2018 I FIRST OF PRICE SYMPLE AS	26	But to the setting "time, and many
Pfs fign		Penni
77 After might start for off age weigh man 3		Anadase in the Highli hand what is there
		on the Right Hand!
I when eitr our and after	21	No will be latered interference
		mmovol
N doft in the	29	And ferure than with fractional of the above
		ST 105
Loads set of our over see ent :	10	4(x) in shade leng extended
M. epit soft at goth		Aug to water from pay constants
12 altrage in the	180	Anathur shardful are retroit
्र जीत तो प्राप्ति प्रथम न होते और वार्ष्ट्र एक शक्त नहीं	1.	white was a sower perturbidden
in states forces	M	Associate her resconsts
15 ज्ञाने हुए की वैदाईस में इक ज़ाम जनम नहीं है।		Nems. We have around those fricer mater
		to a term conducts
le इप ने पानी जुनारियों बार दिला	16	And mode dem suges
17 gene and other as or at the	10	Desire or ten comparers and or equal
		spr
13. My His 34 M for fine an inter-c sensor	19	Author for dare, on the Right Horse
भीव श्रम में दिया अस्त श्रम		
to इस की नहीं करामरिका जाना जाते की हाति।	19	A truth uder of those of old. other
		people);
E. और विश्वासे शरेरते में म मी उन की बड़ी लाहत	46	And a mathemate or those or later time
(rise) and		generations
भी और विश्व के पार्ट रूप में काभ-र आसार किसेन्टर		Applications incide carried that of those
पाल क्षेत्र पत का बहुत हुत हात होन		reduced last?
12 the are the effect with 4 year.	42	(Then will be an according weap and stabling
		witors.

ا کا بارچ 2 4 مِثْنُنَا وَكُمَّنَا ثُدَّ بِّنَا وَ عِظَلَ مَّا مَا لَكَ لَمُنْفُوثُونَ ۗ رَوَ اللَّا وَكُ الْكُولُونَ عَلَا 1+ de 4, we + 4 . " or 466 64 4 خِيرِينَ * لَمُخِبُوعُونَ وْ إِلَىٰ مِنْقَاتِ يُوْ اللهُ إِنَّالُهُ أَيْهَا الْفِينَا لَوْنَ الْفِكَدُ لِوْنَ الْ Oras, wasters at withing a s ورصن زفوه للون مِن شجو 10 A. Car ونون شرب is a mandeliner tour of the me نُزْلَهُمْ يَوْمُرُ النِّانِينِ ﴾ فَحْنُ خَلَقْنَكُمْ قَالُوْ كَا 50 ١ - أنتاء الصابة قوت ، أفره ينام ما المنوت 500 mm 310 4 1

** ** **

- 27	MALA-27	757.2	e- dia ages, et status et autite
67	गुल करते कुड़े को क्रीप में .	43	And to shadon of learn smake?
64.	ৱল ছবি দ্ব ব্ৰহ্ম ছাদ্ৰ গ জন্ম।	44	That shadow would be meather cool per
			haseficial
45	इस से पहले वह जान बहुत सुमहात थे।	45	Venils becare that, they undraped as torours;
46.	रहे क्लारात कुला का में जिल्लाम क	46	And we'r printing to gree en.
			PALLA daw susposses
47	और सकते था जब इस यह सम विरात्ते हा आहेत	altr 4"	And they med so say. When we die and
1	अधियों हो उत्तरी तक बता किर हम बी उ	me.	became not and being, shall we then indeed
-	estro ?		be resurrected?"
48	बीर का इसमें अपन का रखें ?	40.	"And our foreighers cas well)"
40	THE REST WAS NOW AND THE REST	DE 49	Say Types Indicate those of end and those
			of later times"
50	co tem for Con as due that are us at	0 19	Will also he brought regetaet is also styre of
-	ल से जस का रिय कारंग।		as appeared Day*
5	t talent or eith or e att given i	0.0	then correct erry you do crark
3	ह्यान पुर क्रम क्षेत्र।		quarters: The designs of Resignetting
12	change as each the op and that	12	You are no do fire us my
			/agat
53	रिए यह भी रेट गर का साम क्षेत्र	53	"and filling with it your ballion."
54	for priet and it on ministers pri	pri G	and hereos you would manifely leg-
-	tro stra		water
55	to in the go one the life was in	29 10	So we follow that she threty carets
-			āryū.
56.	प्रकार दें दिए इनाया से दिन यह नेहरूने हो।	9	his will be their wes come on the Jan of
			Adjuncts
52	go set all yet in their finite are flow go. in a	per 11	WE have created you, don why do you
	ता को सब करों न साना ?		believe not ^{re}
SB	स्य तुम ने म देशन ३० मार्ग रोग ते प्रता	pro 12	Have you considered about that which you
,	N 2		2025
49	ਦਰ ਹੁਣ ਜਦੇ ਹੋਰ ਕਵਤੇ ਦੀ ਜ਼ ਵਦ ਹੋਰ ਕਦਨ	\$ 59	Is a you who creates it to are WE the
			Crestor

تَفَكَّلُهُ الْهُوتَ وَمَا نَحْنُ يِنْسَبُوا & Kurrent 30 لَى مِثَاكُمْ وَنَنْشِئُكُمْ فِي مَا لَا تُعَلَّمُونَ مَا تَكُوْلُونَ * أَ نَكُوْ تُؤْرِكُونَ أَ أَ اللَّهُ تُؤْرِكُونَكُ أَكُو 214 10 33 A PERONERIA ت ازب شعرمون کیل نحو 5. N - UN Ja. وَأَنْكُمُ أَلَا لِللَّهُ وَمِنْ أَلْمَازُوا أَمْرُ كُفِلُ الْمُتَوْلُونَ وَ ثُمَّا ا جَعَلْنَهُ أَبِ جًا فَلَوْكَ consider ser شَجِرَتُهَا أُمِنْ فَنُ الْمُنْشِئُونَ . نُحَنُّ حَعَلْنُهَا تَذُكِرَةً ۚ وَمُتَاعًا لِلْمُقْوِبِينَ

& us of oremanded winder = askingered

D BRAN	*58-A	we got the make a make any or
60 en a month ments it don'thought it at-	10 NO	W.I. Story decreed death I warm at any WE
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6 fe soit and can't an over any are to	-	is paret of eller freeze and
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प्राचार न साले		lare
62 and an all targe in yours and a re-		And the second standard for the second
If par in perm is notice out a court		tone - amount of a fact-do round reflect?
		br admirated?)
AS was profession to the sec or was on the	F 61	Have a new tool which you call you?"
\$6 was go an the ab early it as property	P 04	to a a has bushes grow a good of the
		Carriers'
65 and the first of the old all before the	30 ht	If 4.5 water, 4.7 coup-rate is deep feature.
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m oraș		
on the appears to an original and the o	70 50	Sense Sulms wear new mark figst
		the access without any profit?"
at allowing in each factor of the ex-	et 1.5	Pages or care beyondereved, special than
शे पर		no specify adjustion)."
68 बाल देवने में एक कमी को अं मूत की से	- 63	He was short on the water water was
		donk"
60 we within it as it are given it or	FF 10	face we who show a from the necessarillar
spret # 7		er 97 de Gatter
10 and 64 and 40 to 4-40 at act that	wr 70	If WT would WT works and former abuter
and arthr as one of oil orn		So why are you not cretoful
5 ge 4 am are to the section at a	27 1	La even burrerd by from the charge
speed in		yade*
	QU 72	Is ninou who made the tree thereof to grow.
the e as by est \$ "		or are NT Se Gerwer's
71 as 9 pe are all wave their word 9	10° 11	WE spoy reed as remader sof the
resident in this year is worst on the		gree I'm die and nhw kon for he
		gressien
74 बार को आप उसमें रह का गान जेकर उसकी तर	ofte 14	Develors projection appear (409D)
स्थाप कर्न को पत्नी प्रजन्म (मज्ज) गाम है		de Duramana.
15 में करते के कुबने को उत्तक की बातम नवकी क	Der 25	Then then b the mans ons of he
रेश परात हैं।		stats,

الاشت الماليك لَقَسَمُ لَّوْ تَعْلَمُوْنَ عَظِيْمُ * إِنَّهَ لَقُرْ Trade + 4 and as your of the في كني مكتون ألا تعلية الْمُطَهُدُونَ * تَانِيْلُ مِنْ رَبِ الْعُلْمَانِينَ نَّتُم مُن هِمُونَ ﴿ وَيَجْعَلُونَ I also 1 & if al wo they w أَنَّكُمْ تُكُذِّبُونَ فَلَوْلَا إِذَا بَلَّغَتِ لَّهُ لَقُوْمٌ ۚ وَانْتُمُ عِنْمِينِ النَظْأُ وَيُ ۗ وَيُحُنَّ يه المارات ال ف كنام عَبْدُ مَدِسِنَ " تَرْجِعُونَهُ المرابعة ال ، و مَنْ الله عَانَى مِنْ الْمُكَذِّبُينَ : وَ مَنَا إِن كَانَ مِنَ الْمُكَذِّبُينَ of the lander than to have made بن فنال قد حبايد

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In our so and all so said as in our		Ave with the sended appropriate each
eg ver il	42. 0	if you but know.
²⁷ कि बेसक यह कारण बड़ों कारण बात है	**	That that is understand beneatable reconstruction
in the st districts when the t		Noble Curren
16, air em felt semal codes flores is sem	- 4 74	us a Book well-enabled with ALLA-to
79 कि पांच शांच ही वहें यू पंचते हैं।		1 (her 25 co. a rate can truth but those with
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M. OR BOOKS SERVICE I THEN JOIN WITH	-	A developin this Quest, is threide LOR
री वाच री	andre Br	of the Worlds
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at our de tre con ou unte ter mette.	1 . 11	this is table?
87 graft are at good it are at grid.	-	And have made desial thereof you
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24 We had desired and en- of him.	7 34	Landstrainthic deviant sperily. Landy
		on, (and otherwise not)*
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86 graft retain a groupe at hat art ar	sta k	Then, who do you not if you are not at b
सह यस है।		MCFALLMAN.
87 of and go one of motion or even or	1.10	do not not corpe back the popility. In toxics
celts 4th		d you are truthful?
SE Our serv out and quite soit 6 to 2	2.6	Then The the using personal be of these
		brought near (to ALLAH),
शुरु भी दान के दिए गान और दुशाहुदार सहीत	1377 87	There is here a real and province and
नेजना से मासूर जनात नीतृत है।		pardes of pleasure.
90 steem on old A A dis fire at new-e-	den or	And the the disripperson be of those of
(क्रमे-एस) प्रेम को प्रोडे शास में विभाग है		the Right Hand,
· · · · · · · · · · · · · · · · · · ·		Then there is peace for you from those o
सामा है यू मीर दात ने नगर प्रमान ने प्र	10.10	the Right Hand.
TOP		
92 और अन्य माने साम बुद्धान सामें और नु	Per 97	But the the dring person be of this
जीती में का बीक		denying tol the Resourceston, the erring,
93 जो दश की नेहलारी क्षेत्रक पाने से शंनी।	91	Then for him is bospin. We bo in
		*sic

مسيم الله الرُّحَامِين 17 - MOV 45 while it may the next the follow عَلَى الْعِيدُ وَكُولًا مِنْ الْمُ ثَمَّ الْمُوْثِ 100 40 00 00 Brok 44 424 الأرض وما يخرج منها وما ينزل لنَّمَا أَهُ وَمَا يَعَارُجُ رَفِيَهَا ۚ وَهُوَ مُعَكُّمُ آيْنَ WH @ 4 1 D-12 /18 2 LAND

ET NAAT		265-A	2) did tops 2, entire of entires	
١.,	all are at an A set are from order	04	And forevers remediate at Hell-Fire	
	रक सब बारी क्या रूप है और प्रधीनों है	95		
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	and no extr would believe it		your LORD the Tremendous. 3 25 &	
	57. ਸ਼ਰੀਫ			
			57 SURAH: AL-HADEED	
13	es ofte after à antit ne en à auti-		SEVERCED AT MADONA ONTERN BY AVEN AND A REALB	
1 5	त्व अल्लाम वे वाम व भी बहा बेहरा	Mah	In the name of \$22.416	
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			and the finapparent look vales free man a	
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4	eft it Dire it someont after whereit or	200	4 / 4 % is to created the beavers and he	
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	en a shi sh who e house a shi	30	Malesta I have we what penetroles inc.	
	gg green is gave to also at the second	ges.	che naturation to what inverges the before, and	
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	gn stit of arrow great and and it	3th y	that ascertic Gerelo And it is with you	
	बुख्य हर संत्र को अस्त्र सुब रेस रह है		the New wedges whereavever has may	
1			be. And ALLAH in the All-Seer of what	
V.			you do.	

السَّمُوْتِ وَ الْكَرْحِيْرِ الَّيْلِ وَهُوَ عَلِيْهُ بِدُاتِ الصَّدُّور بَاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِنْهَا جَعَلَكُمْ لَمْتَ いれでいいというなともからかいとういくいいからしのいれ امَّنُوا مِنْكُم وَ الْقَفُوا لَهُمْ أَجُرُ مَا لَكُمْ لَا تُوْمِنُونَ بِي شُو . وَالرَّسُو ا لِنُوْمِنُو بِرَبِكُو وَقِدْ أَخَدُ مِبْنًا قَكُمْ come of 1 1 4 Killy of the contraction a southern 40014 10 عَيْدِ ﴾ أينتو يَعَدُ م و دور نے دیا و ایک عالمیا مود کرور و کا ایک ایک ا لزروف يجلم JE 81 52 32 2 JEV. 10 يُسْتَوِي مِنْكُمْ مَنْ أَنْفُة 7421371401-504687 المروالية المتألمة والمتالكة والميك to - 2 of for La L Lo Stand VAR LOVED DE

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			Steel decisions	
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son A Museup at min's greater	ann fan e		spen, of this whereas	
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ही जलता को एक की पूरी सका है।				

لْهِينَ ٱلْفَقُوا مِنْ بِعِلُ وَ قُتَلُوا ، وَكُلَّ وَمَن اللَّهُ الحُسِمُي وَمُ اللَّهُ لِيمَا تُعْمَالُونَ خَيِلْمِيرٌ و الذي غرص سافرص حسنا فنضعفة رهد كان مانهم ويأنيا وري يند بدور . و. د د بر بر بر بر بريو هاسم. انتقالک ايبوه کين آخيرت مِس نُحيهَ الله nutal House خيدين رفيها ، ديت هو اعو لسقفون والمنفعب الد بين رعوران مي ويادرتها تريه كرد به رياده وادمور. وراوكم فانتيادا نذر فصري بالمهد يشؤد ك م من المان المرابعة الرابعة المرابعة ا ابُّ أَنْ نُتَأَذُو مَهُمُ ٱلْفِرِيُّلُنِ مُعَكُّم مَ قَالُوْا ۚ بَالْمُ We there the the the ten to فنكنه كصبحه وتربصتم وارتنبته and note my son was to my a make on the men

pp. 1 Page 21 , ऐका और है को अपने देखतीन बाब में तो 1, PIRONO TRACESTA CAC & Although sport & print prints on cond who pre-. I the transporter of the settle per pharmed to see that are a the gran was dut of his new or priling may of reservable report and after पाने जाएक गरी क्यां नहीं लेकिन नह ने आपने बाद emp of one and he and see no If severe is any it has no mine it may firm.

البوم لا يؤخذ منكم فلأيا Lyon Jestenowa Tes Lateron كفأواء مأوتكه J. J - med Sie - , entrucken-Suprescion 12 An Daniel L. Barre م يان 11 199 10 4. Mineronda آأن يُعْشُهُ قَلُوبُهُمُ لِلْهِكُرِ 4. Marshow = SUITHE PINS Armonducation or بُكَّةُ نُو كَالَّذِينَ أُوتُو 0. 50 46 de 11 /2 Sta وَنَ قَدُلُ فَطَالَ عَلَمُهُمُ الْأَمَدُ فَقَدَتُ لَلْهُمُكُمِّ wirm die Le er 111 1150 Lignerle 1 Uta الله الكام الذي مُوتِفًا ، فَذَ اللَّهُ موتهاءفد men water survey a low ity is 4 Low I Know المُصَدِ قُبِ وَ أَقْرَضُوا اللهَ قَاضًا حَسَنّا يُضْعُفُ وَ الَّذِينَ الْمُنْوَ لصِّدِ يَقُونَ " وَ الشُّهُ مَا أَوْ لله ورسلة أوليك هم 8 + 260 congrados des Louis de Seccionos de a

** PAEL *** ***	SA C TO FOR " SURAN AL BAD
र बात बाज जाजब से जुनने के लिए तुम से बीत कारियों	, So Aus Day no tomurer shall be used to fin
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और दृष्टिका में मोटन से बात अब दुर्ग और अन्य में तूर	the most worths place or you and no
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المناور المناولة الدُّنَا الحَيْولة الدُّنَا away Ara a words of a source . 7 + Judros فَتَرْبَهُ مُضْفَرًّا لَهُ امًا وقي

Show as

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لمنهم مُهُنَّهِ وَكَثِيرُ مِنهُمْ فَيقُونَ STATE OF STATE مِن مُرْبَهُ وَ النِّيهِ ۚ ﴿ لِالْهِمْلِكُ ۚ أَوْجُعُلُكُ ۗ عُجُّ قَاوِبَ لَمَانِيَّ تَنْفُوهُ أَزَاقَهُ وَأَنْفِيَةً ، وَرَهْبَ لِيَنْهُ الْتَنْهُوفَ مَا لَنَيْنَهُ غَلَيْهِمْ إِلَّا ابْيَعًا ٓ يَشُوا recent of a grant of a contract of شُو فَ يُمُوهَا خَنَّ رِعَ مَرِّقِ - قَالَمُنَّا الَّذَوْبِسُ Jurentus and مُعَوَّا مِنْهُمُ أَحَرَفُمُ وَكُثِيرُ مِنْهُمُ فُلِقُونَ ه معمد على مدر به بالمعرف به سماء كل . بازلها البرين الهنو الله و الوثنوا بيدسواليه 5058 No 250 and win of the and a serie is the set to all لسول به و تغفر نكم والله عفور رجام م من المراجع & residence غَادَاتُهُمْ * * * * مَا رَا مُنْ مِنْ مَالِمِيْدُونِ مِنْ الْمُعِيْدُونِ مِنْ اللهِ فِمِنْ فَضِينَ اللَّهِ * كَانَ الْقَصْلَ مِنْ اللَّهِ أَيْثُوا لِيَتَّهِا you andrie مُن يَكُ ا وُ سُلُهُ ذُو العُضِينَ ا * well-broken

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TASHREEMUL C JPAN PARA 28 URDU, ENGLISH & HINDI TRANSLATION OF QUIRAN - MAJID (NOTH ORIGINAL BURBLE TEXT) BY: PADINA BRUSSHAN MAJILANA ARDUL KARIN PAREICH SANER, NAGPUR.

URDU, ENGLISH & HINDI TRANSLATION OF QURAN MAJID

Para-28 (पारा-28) ।

पर्यु, अग्रेणी और हिंदी भाषा में पवित्र शुरुआन का अनुवाद

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بَ يَوْمِنُو بِسَرِ وَ سُولِهِ وَيُعَلَّ حُدُودُ

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किए अस्पाद पास जीवा में हर हुए हैं है अस कि अह में अह राति हैं है ने हहा और स्वाप्त हा रही हैं और अस्पाद की पीर अपन किहार किताल किया हा दूर भी अस्पाद हैं है में है स्थान अस्पाद है हैं है है में	others. A will have been discovered on the management of the management of the property of the baseboards are as both completed on the state of the management of the state of
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Dies الله وَيُلكُفِرُونَ عَذَابٌ أَلَّا رين عداب البيم اللهُ وَرَسُولُه كُيتُو كُمَّا كُيتُ لَّذَينَ مِدَّ. قُ decimality and and an a contraction بْتِ يُبْنِهِ ، وَلِلْكَفِرِسُ عَدْ بِ شَهِمُ مه جبيتما فينتنهم بما عماو مِنْ وَكُنُولُوهُ وَاللَّهُ كَا كُلِّي شَنِّي وَاللَّهُ عَلَى كُلِّي شَنِّي وَاللَّهُ لِمُلَّالًا . 10.000,000.6 14400 1501 لَمْ " أَنَّ اللهُ لَعَلَمُ مِنْ فِي السيوتِ وَمَا فِي victors Adm 5 إِذْ هُو رَايِعْهُمْ وَلَا خَمْسَاهُ 115 1 1 1 1 1 1 1 1 1 1 12 mothers of THE THE WALL - CALRES - STE - LANGUAGE 14 Blegaret إِرَّ هُوَسَادِسُهُمْ وَلا أوني مِنْ ذيكَ وَلاَ ٱكْثَّرَالَا side in 62 Mas 420 knowed my to en lay of a so wolute 1 مُعَالَمْ أَيْنَ مَا كَافُوا، ثُمَّ يُنْبَتِكُهُمْ عَاجِمُوا يَوْمَ الْقِيمَةُ الموترُّ إِنِّ الْدُنْ الْمُعَالِينَ الْمُعَالِينَ الْمُعَالِينِ نُجُوبُ ثُمُ يُعْوَدُونَ لِمَا نُهُو عَنَّهُ وَيُتَّنَّظُونَ adultities adverse a a film our of a during ends drain لائبه والعدوان ومعصيت الرسول in Joygo ر النارة ما الذي يُحِينَكُ بِهِ اللهُ ۗ وَيُقُولُونَ فِي ۗ أَ نَفُرِهِهُ خَتُوكُ بِمَا لَوْ يُحِينَكَ بِهِ اللهُ ۖ وَيُقُولُونَ فِي ۖ أَ نَفُرِهِهُ

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in لَ اللهَ غَفُوْرٌ رَجِهُمْ مِ وَأَشْفَقَاتُمُ أَنْ تُقَرَّفُوا بِاللَّهِ Was . 122-12:14 - - - 1 1 يَرِّتُ عَجِوبُكُمْ صَدَقَبِ ۗ قَادُ لَمِ تَفَعَاوُ ۖ وَيَاكُ اسْمُ writeries . - 1. s de chicano مُوا الصَّادِيُّ وَ يَوْ يَرْكُونُا وَاصِعْدِ وَأَرْسُولُهِ ، وَسِمُ خَبِيرُ بِمَا تُعَمِّنُونَ " أَلَمْ تُرَّرِيكُ بوين تولو قومًا مصِت الله عيريم. ما هم وسالة وَكُولُهُمْ وَيُعِيفُونَ عُلَمُ الكَّدِبِ وَهُمْ يُعِينُونَ - Marile أعَدُ اللهُ لَكُمْ مَدُاءِ شَدِيدًا وَأَلَّهِم التحدوا عاتهم عنه فصدة entition of their ver it is ل شو قائهم ما ب مبهبي عنهم أنو لهم ، لا أو دفع من وليك أصحب المارية فم فيها خيدول أيوم اللهُ مُن جَمِيْتُ الجَعْبِهُونُ لَهُ كُنَّ يُحِيفُونَ لَكُمْ د يوايد و د ده مايورون اس سده ميم. وَيُحَسِبُونَ مَرْمُ عَدْ تَنَى إِهُ كُرْ مِنْهُ فَمْ كُلُونُونَ. : ald to Section of Section of the section of the section of July 10 roll all

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لَعَامَ عَلِيمٌ ۚ هُوَ الْذَى اخْرَتُ الْدِينَ كُفْرُومِ mark d-نَبِ مِنْ وَلَ يَعْمِ وَوَلِ لَعُنْدُومَ مُا كُلُكُمْ أَنْ on day . I get a get a get a get لفائق وصالح مريعتهم خصرتم من اليو فأشام اللَّهِ مِن حَيِثُ لَمُّ الْمُتَلِّينِ مَا فَاتُكُ ۚ إِنَّ الْمُلُولِينِهِمْ شبت يُغربُون مُوسِّمُ مَالْنِيمِمُ وَ بِيرِي الْمُؤْمِنَيْنَ مِ ر. فَاعْتُبُووْا يَاوْلِ الْأَحْدَارِ ۖ وَهُوَالَا أَنِ كُلُنْكَ اللَّهُ عَلَيْهِمْ 63-1166 علاَّ لَعَدَّرُهُمْ فِي الْمُرْتَدُ وَلَهُمْ لِي الْاحْتُرُا فِيلًا الْمُ ر يارى دري المراكبي المُنْ الله وفي المُسْلِيدُ العَقَابِ، مَا قَطَعَتْمُ عَالَمُ مِنْ اللَّهُ اللَّهُ مِنْ مُنْ مُنْ مُنْ اللَّهُ مُنْ عَلَيْهُ مِنْ عَلَيْهِ اللَّهِ وَلَهُمَّا فَكِيرًا ذَٰكِ Ex 30 -1 . - - 1 1/ 1 ... " الله والمنخز في الفيلقين ، وَمَ أَقَارُ اللَّهُ عَلَى وَسُولِ ۔ منتھۂ تب اُوجِفاتہ عَلَيْهِ مِن خَيْنِ وَلَا رِكَا إِنَّ un ess was in ره ماه المراجعة المر

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نُ يُعَدِهِمُ يَقُولُونَ رَبَّنَا اغْفِهُ لَكَا وَرِلاخُواهِ مَّ مِنْ مُنْ مُنْفُونُ بِالْأَيْمُ مِنْ الْمُنْفِقِينِ الْمُلَّالِينِ الْمُلَالِينِ الْمُلَّالِينِ الْمُلَالِينِ الْمُلَالِينِ الْمُلَالِينِ الْمُلَالِينِ الْمُلَالِينِ الْمُلَالِينِ الْمُلَالِينِ الْمُلَالِينِ الْمُلَالِينِ اللهِ ا لَلْدُيْنَ امَّاهُ أَنْتُ إِنَّكَ رَءُوفُ أَجِيمُ * تراني المبين بافقوا بقولون فرحوانهم النابيات الكوتفي لَهِنَ أَخْرِجْتُمْ لَنَحْرُجُنَ مَعَكُمْ وَكُلُّ لِمِنَّا وَيَكُمُّ نَحُدُّ أَنَكَا ﴿ une you of - Lynner War a فُو يَنظُمُ لَنَكُ كَأَنَّهُ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكُونُونَ . كَرِيعَارِهُونَ مُفَهُمُ * وَلَيْنِ فُوْتِ رايدة وسك مدان عصر من المنظمة المنطقة ac mostly نَفْضَرُونَ ۚ كُا نَتُم الشَّذُ رَفْيَهُ عِنْ صُدُورِيهِ finish and was a ser of the service يُ اللَّهُ ذُلِكُ بِأَنَّهُم قُوْمُ できるがとこまでは س المرابع الم 5 1584 5143

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5 k 8484-18 778-1	L to the day, so strang your mystrians
१ ए इसर नगकरियान हुई वाजीकर के जिल्ले के उत्तर में और ये कुछर रह हुई काम उद्यान कर नगळ जू ही बाक अहरदरन और विकास जाता है	"Our LORD Make word a trick for those which drobe level and dispute up our LORD- vol. 10th Laur VOI, are se Mights, she Wide."
० (१ ईवर अप) सेताल त्यूकरे त्यूक हुए से त्यूक प्रकार के सामाज्यात त्यूक त्यूक से हुए प्रकार के के तिल के अध्यक्तिक में अस्ता है है है है ति त्यूक्त तिल का अध्यक्तिक में असे बहु के तिले के त्यूक त्यूक में अध्यक्ति के उत्त तो कार्यू व्यूक्त वह वृद्धि स्वूक्ति ताला है	tiertall visitane has been in them an causised exempte for one of viting fee governor the weather the see the seed of Audiacology as the text of Audiacology as the text of th
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وَمَنْ يَتُونَيُّهُمْ فَأُومَ إِنْ شَمْ لَظَرِمُونٌ . مَأَيُّهُمَّا الذين منو رد كالأك لمؤيث مُهجرت رِ اللهِ المؤمِنيةِ اللهُ تُرَحموهٰنَ إِنَّ الكُفَارُ لَا اللَّهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الله 314 - 6 - 8 - 7 - 01 - 11 - 11 نَهُمْ وَلاَ هُمْ يُحِنُّونَ نَعُنَّ. وَ تُوَّهُمْ مَا أَنْقَفُو الجوالطيني والأشتك بعضه الكوفير وسنالوا مته يه دوركم حكم ساء بِعَمَدُ نَبِيُّكُدُ وَ سُاعِيمِ خَكِيْمٌ ۖ وَإِن فَ تُكُمُّ sol a ger 1.55 most co. 3 ، رُوْجِكُ رِكِ الْمُفَارِ فَعَا فَبِيلُمُ عَنَا لَوْ لبين دعَنف رو جهم مثن من أَفَقُوا وَ اللَّهُ اللهُ الَّذِي أَنْ مِنْ لِمُ أَمْمُ مِنْ أَنْ يُأْتُهَا اللَّبِيُّ إِذَّا جَآرُكَ لِمُوْمِنَتُ بُنَّالِعِنْكَ كُمُ أَنَّ لَا يُشْرِكَدًّ

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	you are believers.

؟ ٢٠ نبن پُنهِتَانِي غَمْرِ سَنَّةَ بِنَهُ بِيَنِي أَنْدِيجِينَ ر المعالمين المراكز المعالمين المراكز استعفِر عِن سَهُ إِنَّ اللهُ عُقُورُ نه و فوم مصب الله سايد في س مراز على المراز سر به زُخه ایک 40 - 12 44 - 12 626 سَيِّ بِسِو مَنْ عِنْ سَلَمُوْتِ وَمَمَّا فِي الأَرْضَ وَهُوَ ا عَلَيْمُ * يَأْنِهُ الْبَينَ امْنُوْارِهُ تَقُولُونَيُ مَا لاَ كَثَرُ مُعَثُّ عِنْدًا لَيْهِ أَنَّى أَتَّكُولُوا مَا كُ تقعمون رن مه يجب البرين بمايده سَبِيبِه صُمَّا كُلُ نَهُمْ بِنَبُ نُ شَرَّفُوصٌ وَإِذْ

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Cha قَالَ مُوسى لِقَوْمِهِ لِقُومِ بِوَتُودُولَتِي وَقُولَ تَغَكُمُونَ resentation. بَيْ رَسُولُ السِرائِيكُمْ ، قُلْتُ زَاعُوا أَسَّ Mary walker - marine مارىداسى مى بىلى ئىللى ئىلى ئىلى ئىلىلى ئىلى ئىلىلى ئىلى ئىلىلى ئىلىلى ئىلىلى ئىلىلى ئىلى ئىلىلى ئىلىلى ئىلى ئىلى ئىلىلى ئىلىلى ئىلىلى ئىلىلى ئىلىلى ئىلى ئىلىلى ئىلى ئىلى ئىلى ئىلىلى ئىلى ئىلى ئىلى ئىلى ئىلىلى ئىلى Warner proffer قَالَ سَيْنَىُ ابْنُ مُرْبَعَ بِمُنِي إِسْرَةٍ بِكُلِ إِنَّ بَسُولًا 8-140000 مِهِ إِنْكُمْ مُصَدَّقًا إِنَّهَ لَكِنْ بِكَدِّي مِنْ النَّوَ Matronstal 4. YOU GIVE YOU رمار دروی دای این عادے سبه احماله ا فَتْرَى عَنْ اللهِ الكَّذِبُ وَهُوَ بُد عَ المروالي من المسال - mer ou dis إِنَّى الْإَسْكُامِ وَ بَنْهُ لَا يُهِدِي القَّيْمُ in you was I seel of elegate for our co El Securet يْرِبْدُونَ لِيُطْفِئُواْ نُوْرَ * سَرِيٌّ فُوَا هَجِهُمْ * وَ ا ng knież - wie skujerież ce wiec مُتِنَّمُ نَهِ رِهِ وَلِوكُبِرِهُ الكَفِيرُونَ ﴿ هُوَ الَّذِينَى ۚ رِسُلَّ النظهره عل June Sop Rodolfer J. B. S. تأثقا الذلا لِدُين كُلُّه وَلُوكِرهُ المُشْرِكُونَ .

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المال المالية لَن بِعَشُوا ﴿ فَكَ يَكُمْ وَكُرْ ثُمُ لِنُنْبُؤُ يَ بِمَا عَمِنْكُمْ ، وَ دَبِكَ ecodor on Java to Sugar de Harris فاجنوا يسو و رسوله والتور السيا أنزلتناء والمنايب تغيلون كجيني يودر عمصاء I Tombread يوم لجمع دلك يوم ~ Luraria- ar ar خْدِدِنْنَ فِنْهَا أَبِدُ - دَيْكَ الْفُورُ لَّنِيْنَ كَفَرُوا وَكُذَّبُوا يِالْيَتِكَ الْوَ Cot 2 Comban - Elica - Compet - 129 خْلِدِيْنَ فِيْهَا ، وَيِلْسَ الْمُصَارِ INVARANCE TRANSPORT

إِذَا بَاذِبِ اللهِ ، وَمَنْ يَؤْمِنِ وَ يَهُمْ مُ اللَّهُ مِنْكُ ذُ آجِرُ عَظِيْمُ خار لا فيحد، وقي

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II जो की अपना अली है प्राचन के बाल के बिल लो	- 11	No extagacy befails but by ALLAS's
बारी को कोई मी जनसङ्ग छ। ईनाम लगा प्रस्त दिन		permission And whosoever befores in
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कोई जरते पत की तालका से बच तर से बस वर्ष		And whosoever is paved from his own greed.
And desired &		such are the accounted

وَاللَّهُ لَنُحَكُّورٌ حَلِينَمٌ لَمْ غَلِمُ الْغَيْمِي ۖ وَالشُّهَادُةِ - Vote milita سَيُّ إذا صلفتُم النُّمَاءَ فَطَلَّقُوهُنَّ Now works لِعِنَّ رِبِينَ وَأَخْصُوا عِنَّادُ وَأَنْفُوا اللهُ رُكُلُمُ، الحير خوطن من لمورنهن ولا conviculat whom Together 11 War ولا أن يَاسِينَ عِنجَمَةٍ مُسْمِينَةٍ . وَ يَتَلَكُ 1410+ selv. خُدُودُ اللهِ وَوَمَانَ يَتَعَدُّ خُدُودُ ظَلَمَ نَفْسَهُ ، لَا بَدِي لَغَلَّ اللَّهُ يُخْدِثُ 3 01 ~~ أَهُرًّا ۚ فَإِذًا كُلُّونَ أَجَاهُنَّ وناطائ مسار استطارات CHAMPON/A 2005 39-6-12 and were no the some of services وَ أَسْهِدُوا دَوْكَ عَنْدُلِّ مِنْكُمْ وَ أَقِتَهُوا 50 2 Sold " See in 2 stone of the to me was in

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النَّهِ دُهُ بِهِ ، دِيكُمْ أُوعُظُ بِهِ مَنْ كَارُ M. M.C. Philami يَجِعُن لَهُ مُحَارِكُ * وَكُرْزُ فِهُ مِنْ حَلِثُ بدء سرد ما بر ياض دريان م روي . پخسيك د وقت بكوكل على اسر فهو خسيه « الله كان مره قال حكل الله الكل شيء - 2/91 -0 44 Newstage is لَهِنْ نَمِيلُةُ أَنْتُهُمِرُ ۚ وَالَّٰكُ لَمُ ان تسه فعد within it and س بيوب ، أن ، مدم ، ميد بيان أن من أم مين يُجِعُنَى ، وَ أُولَاكُ الأَحْمَانِ أَخَالُهُنَّى أَن Continue De Care نَ خَمَانُهُنَّ ، وَمَنْ يَأْتِي اللَّهِ أَيْحَالُ كُنَّا Shaynow - Yo Die 15. 1-28 011, 00 0 الْكُنْدُ وَمُنْ يُلُقُّ اللَّهُ لِكُفِّرِ عَنْهُ سُبًّا يُتَّهُ وَ يُعِظِم مَهِ أَجِدًا * أَسَكِنُوْهُنَّ مِن حَبِيثُ CONTINC 47 600 choca de la lacera de la come a come مُكَمِنُهُ مِن وَجِيدِكُمْ وَلَا نَصَا رُوهُنَ يِنْصَبِيقُوا 1 1502-1908 which down white is not the order of a mater of the

of time with an experience at talker stilled after sufference, they are storen comments and अरस्तक से कर सर साम को ना अरसर प्रथम पेटर नजान (पूर्वला का शरूप निवास एक A 2 A and across has derived HEM ALLIAN difference: A street of the state of street of the state of und to from unex-served fixed as served at मसाम भी जोड़े साम और जो क्यू की अजान पर where revenues to A then a s \$16 असाइ अपन कम पूर बाने राज ई असाइ A We dies of the women taken form 1 4 और तुमारी औरतों में प्रेडले सहदारों को इस्केट र Ar and one of the are one time an स्वतिक पूर्व नहीं प्रया और त्यालने नवीता का सहत en care on 8 % a work upth in laws or we A do a my A years it so an farest non if it worse and air were so for " on free test to draw to protect " बलंदी बनाइये पर काम देना और गर्न यह असर west user who

מר ולשלים matter <91 (UII)

ہ استد کا حکر ہے جمر ہو گوا ہوں کے معیر مور کو ان طلاق دے تو طلاق و تع جو حالے گی اس کس متها طامی بی سے کہ طلاق وست کے وقت وؤسلم دول گوار مید ہے مائیں واس مالاک الرميان يوى ين تماند يا وه وائد يوى كردس ك هلال دبائد ادر شوير كري ير في ملاق میس دی اور رحقة مراكر وار عضاء باخرى بيمات يس مائ أو قاص شريعت كاكل م مع جو ہوے کے مورے میں بصور کرے ہیں۔ آسانی ہوگی جی اگر کا و موروں ہوں آ مقالہ یں واللہ جیسے ماکیاں بھا ہوں کی اور نیست میں کا ل رم لگے کی اور سے سے مساق کوئے

ب اس م اس على عليد مها كرار والله وي الامادوكر عالم يعدا ك ووال عادل او وصورت عروب مح عامر ال يه كرونو ما ول وسلم معمد رور أي يورا يريو مان به مكى بيس اس تاكش ومتى من احداد عدى دايد و عد عاد وع بل بان NSAFECLURE WENGELL S'ENDONN

82 4 8 C 250 مدى عام ردائے الے کھوٹا موٹا گھاڑ ہو كرميال مولى مر رايان يوس على والال يمن قيدال بيدا يوقوا ليد يوقع يرم ويرالادم بيدكو فيدهل هذي كاتحت -UNB1934, NC - Wil SINCH - SERESCH ما ماری احتمادی ماے اس کے بعد می احمد ع در سدمارے موری روان ماکشے پر آمادہ ہوتور وا سے ایک مارسی سار سکتا ہے، دیدا سمے کر آگر اب اس گر سعسار جانا تھی

وان معالم سمال مديدا ما بعدوا حكة عن الهيم علا الى القلفاء الدير ركة

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ود اول عرف مراح المتصور الريك في اوراصال كردوا وعرص صعاف الدار からしていかいかんしんしんしんしんいかいいいいかんかんしん 上からをまちいしてきをかしてとか مغ ريد مغر ي

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عَنْيُهِنَّ ، وَإِنْ كُنِيَ أُولَاتِ حَمْلِ قَالْفِقُوا عَلَيْهِمِ نضَّفُ حَلَهُمَّ فَإِنْ أَرْضَعِينَ لَكُمْ Wat I would see see ورطن والهاوا بيكام بمفاوف --- 0 - 11 31 1 فَـُـتُرْضُهُ لَهُ أَخْرُكِ أُرْلِيْنُفِقُ , فِنْ سَعَيْنِهِ ﴿ وَصَن قُبِرَ عَلَيْهِ رِشْقُهُ فَلَيْنَهُ But the year and hear it is in his forting in in the 31300 مِمَا اللهُ اللهُ وَلا يُكُلِفُ اللهُ نَفْسًا إِلَّا مِمَّا النَّهِ . الا ر المان ميشورون المان الله الله المان المعالية والمحالية والمعالية المان المان المان المان المان المان الم خِعَلُ اللَّهُ يَعْمَا عُسْرِبُسُرًا ۗ ۚ مَكَا أَيِّنَى صِنْ قَعْرَ كَالِّيِّ عَتَتُ عَنِي أَمِرَ إِيهَا مُ رُسُولِهِ ثُعَاسَمِنُهَا 400 - 178 carden - June 1824 شَيْنِيدا و عَنْدَيْنَهَا عَنْدابًا خُكْرًا وَ بَالُ أَمِرِهُمَا وَكُنَّانً مَاقِمَةً · どこもはんしかりんしいのでものいいいいいいいいかいかんしゅい عَدَاللهُ لَهُمْ عَدَاليًّا شَدِيدًا noce there are not his and excess & bu نايد أَ الْمَانِينَ اصَّنُوا تَ نَوْلَ اللَّهُ الَّذِكُمْ ذِكْرًا * رَسُولًا تَكُ بسد ایس دسول گیماد

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URDU, ENGLISH & HINDI TRANSLATION OF QURAN — MAJID
(WITH ORIGINAL ARABS: TEXT)

BY: PADMA BHUISHAN MAJILAMA ABDUL KARIM PAREICH SAHER, NAGPUR,

URDU, ENGLISH & HINDI TRANSLATION OF QURAN MAJID

With Ongrael Arabic Test

Para-29 (9791-29)

उर्व, अधेजी और हिंदी मांगा में पवित्र कुरआन का अनुवाद

اردو، الحريري اور بندي ترجر قرآن مجيد اصل عربي مثن ك ساتھ

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7) और कुरा होते में यह साम दान दर कर का पू		Assist the morning it was self-placked.
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		ecuber in the morning.
.7 og agé gy få ave son det erfer e a		ar a wark to open the send
where it it got upo war france it		peach. he frags.
23 of the Room we call altriance A go	27	So was departed conversing as secretiles
egge and egge on or or or		STREET, STREET, L

ومرعبيكم مسكاس منده عد حريم مث باشده عدد دان constituent we symptom انْ حَدَّ أُونَى أُ · m 60 State مخارومون كال اوسطهم ال فَالُوا لَسْحِلُ كَيْنَا إِنَّا شَكَّا فَعَيْنَ بوست إلى لك طفات خَارًا مِنْهَا إِنَّ إِلَى اللَّهِ مِنْ -65 - 4 4 5 1 1 de 30 عد ب وعداب الخدو للعب اقتجعى سيب Simulting! لكورتيف تحكون الرنكس 44 4 - 11 1 4 4 7 1 2 L L Del works تدريبون رق مكر قيم لك تخدر ق. أو لك the stratement with a set المراجع المراج بمان مليف بالغاء الما يعم القمة fam is an a ? a to often only a top of your and a

21 PARA-N	802-A	NATIONAL SERVICES AND ASSOCIATION ASSOCIAT
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र पार्व 25 तरह समेरे सार कारण को स्ट्रेंग रह कि जन	10h 75	
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ON SC. SES. No. Lot 40. S. No. S.		elearning the creatives) while you carry cut the olar. I
26 जब भागने बार स न्यादीक प्राप्त क टावका	ode .F	But then then sent a significant they are
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27 वर्षे वर्षे क्षेत्र क्ष्मण प्रतिष कृत तथ		Rather we are depresed of a the cooper."
28 gt 8 8 no critish yord 4 ayr a		The most mederate of them said. 'Die lin
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Suca · ALCOUNT ما تحكمون - سنهم أنهم بذلك أعيم الْمُعُودِ فَلَا سَطِيعُونَ ' خَاشِقَةُ 'صَالَعُ Sylven with the second second تُرْفَقُهُمْ دِلْدُ ، وقد كالوا لذُنوبُ ال السلود وَهُم سِينُونَ عِن ثِرُ وَهُنِي كِينِ بِينَا · Decreement ا يعاد است المستان مجله من خبث لا عامل أ فهدوس معامر منفلوت الارساده الحدب فَهُم كُنَّهُ يُ وَصَايِرُ لِعَكِم . بِتُ وَلا عَانَ Strated to the transfer of the كَفُنَا جِبِ لَحْدَبِ، إِذِ مَادِتِ وَهُوَ فَكَالْطُومُ * لَهُ لَا Wheles in ل تُدارُان بعينة بس تهه تثيدًا يالغدّ J. 71 3874 تنافره - وخشية به فحفيد مي اصلحان a mathematical decay of more it is to 25.00 who to be a min or what ye i will water who will the the

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وَإِنْ يُكَافُ الْذِينَ اللَّهُ وَ اللَّهُ ذِي المِصَارِ وَمَ هُوَ إِذَا ذِكَ يُعَمِّدُ and so yet so we store ? - 200 Junio المسواب لأحين لأجياء want in was الْهَاقَةُ ' مُوالِهَاقَةُ وَلَى الْمُراقِعَا الْهَاقَةُ " · witterdy كَنْ يَتَ ثُلُودُ وَنَادُ بِالْفَارِعُةُ ۖ قَأَمَا عُلُودُ marin . 36 x of 10 well 1 4 1 2 10 الماعدة وماعاد فأهبطوا مريج ع در المرابع المستون عينها المرابع ال となってかったとう يَّهِ رَخُمُومًا فَتَيَّتُ الْقُومَ فِيهَا صَوْعُ ، كَأَنَّهُمْ اعجَارُ يَخْيِلُ خَرُويَةٍ * فَهُلُ نَرْكُ بُنْهِ ۚ وَجَآ مُنْ فِوغُونُ وَمَنْ قُبِلُهِ ۚ وَالْمُؤْتَفِ with he the brossmoother state a sta يَخَاصِنُهُ . فَعَصُوا رَسُولَ رَبُّهِم فَأَخَذَهُم أَخَذُ لَا stoppy comorno the surgery . 2 deliterate

5 39 PARA 29 E	54 A	IN THE PERSON OF SUBARIAN AND HAVE
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		CONTAINS " AVAIN AND TRUKES
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سة إن توقع الما محمله في خارك المعلق يك الكرة وتعلق وال a god in the second former of such a sea sea side أ يعمَالُ فيدكمًا دُكمَةً وحدة wer a mar a win وْمُنْذِ، هَنْدُ " نَيْنَ عَنْ أَنْجُرُيُّهُا ، وَ يُحوِنْ in to the soin "ains" ' dearn عديدي (چي مده حاوية واي Frances 240No 2 5 ے هے وَم Town wise Some Thrown فَ فُنْسَ فِي فَانَقَ حَنَّا شُهُ ۖ فَهُوَ فِي بِهِ فَهِ my 1 1 - - - 2 - - 28 مستر في حمار عاسم الطوفي دايشه a Landett Fag. سهتم ٿ ال ساه غَالِمُهُمْ ۚ وَأَمَّا مَنْ أُولِيْ كِنْمَا لِمُنْ أُولِيْ كِنْمَا لِمُعْمَالِهِ لَهُ

10 का साम में अपना का साम की स्थान की स्थान की साम की साम की साम किया की की अपना का पूर्व कर किया की किया की किया की साम	# #	DRD will serve allow with company or manufage are server and early a server and early and the conditioned the conditioned which was another inches and pure consistent to the pure conditions and the animal polymerate for resistance and the animal polymerate and the company of the leasure will be thereon are not be leasure will be thereon are not belowing from conditions.
भी में जारून ने वर्ण देश जार दिला है। उन दूस मिला गया 1, जा करने करनो जाता के में हम ने दूसों वर्ण सामी में भाग मिला कर- 12 हम ने इन बालों की जुनते हीन करना कर सामी बार वाले ताले जान हम वाल ताल 15 बार जार कुल में वालों कर हम हम जारून 16 बारों जा करने और जारून का राज्या हम है हर	# #	DRD is it seems alone with season manufactor is seems and added when the whole overflowed. We considered who is a residence of the seems of the seem
जब करें बरकर जा क भी इस में मूर्च में बाजी में भार ति मार्थ कर करते में भार तिया कर जब में में भार तिया कर जब में मार्थ तिया कर जब में मार्थ तिया कर	e.	exampling in severe waster of which is ready prefillered. We conside you, a virus exposures in the case ship, use and within holds. The will require make to virus exposures and that it is made in any property in multi- to-considerate of the This is a severe any property is not any property in the consideration and the literature will be before any one blooming of these con-
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15 बस वह कु ने वहारी शर पुत्र दिए जांच 36 समेंन और पहाड़ को उपका जा है दर	4 14	and the allowing recognises have becomes of it. The last the leastpole will be blown whose blowing of the costs.
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are what are one one of		of your LORD, above them.
8 could be seen after the seen at a	-	The service of mouth a salaran
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ste of the and the that out		mosed."
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22. (b) ed (f) conce when h		nayarbrin high emplence. Parable
23, जिलाने मेरे कल इस्ते इर इस्ते।		De frum in marches whereon will be in so
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24 differ di figil en 124 A ceper 164 de 1	ie 24	(They will be told). "Ear and dropk
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قَيْقُولَ بِلِينَتِنِي لَوْ لَوْتَ كِشْبِيَهُ * وَلَوْ أَدِرِ مَا حَسَّهِمُهُ ۚ يَبِئُهَا كَانَتِ القَاضِيَةُ man who wire more where to a common غَدْ عَلَى مَاسَهُ ۖ فَأَكُ عَلَى سُلطُنَكُ Conflor منامه فعدود مد بخجيم صلود . لو ي سلسان دُرعُهَا سَيعُونَ وَاتَّا قَ سَلَكُولُهُ * Ju. عًا طَعَ مِ الْمَنْ عِينَ فَسِينَ لَهُ الْهُوْمُ هُهُمًّا Christman Black جَنَّهُ * وَلاطَّفَاهُ إِذَا مِنْ غَسُمِنْ * لا تَأْكُلُهُ إِلاَّ Survey ASTER فَلا أَفِيلًا لِيَهَا لَيْصِرُونَ أَ وَمَا كَا The start has supported to the start . لُمُصِرُونَ * رِنَّهُ أَنْفُولُ أُسُوبٍ كُونُمْ * وَمُمَا لَهُو 5,00 "41. - 41" was - U كَاهِين ، تُلِيلًا مَا تُذَكِّرُونَ لْغَلْمِيْنَ ۚ وَيَوْ تَقَوَلَ عَلَينَا كُفْضَ

to all line to branch window
But as for him who is given but record to his will hand, he will say "Oh, Would that, had not have given say Rocce?"
"And that I had never known how my
WINDS P
Y work - Would that if my south had been
no mid ¹ Katan Zamhevog gateway so-electal later
"My weeks has not evalled me."
Yearth Drifts the skirth Javleton and desending
NO.C
A will be end. "Soor has out reported has."
"And then extract him to Hall-Fire."
contracting to provide where the
count is accepted to be a
Vimit he undays a heavy in A.2 As the
Totochikan
Now set be menuruse the tentity or the
poor"
So shore a not for both hore also Dan any
devoted than 4."
"ter on fool-core DA."
"power well it can a except the simmers.
1 37 5
So I green by whatsoever voy see
And by whetenever you are not,
That indoor if the Arrests the word of a
noble Messenger
Anumorus the word of a poet patients a that
Hou habake!
Not will the wood of a favorables, stale as a than
row entirember*
Tracis the Revelation sent dewns from the
LORD of the worlds

ale " ele m'away a news رسايل عدات، فع المعدين ليبر SALGERNAN يت المفايج ؛ لَفَ 454 - 11 4 1 2 -لَكُمِّكُةُ وَالرِّهِ لِيهِ فِي يَوْمُ كَانَ مِفْدُلُوهِ الف سنه فاسل مُنارًا جَمِنيلًا Variation !

7. 79 BARA-20	50" A	ATT WITTO IN SURAL AN MAINAGE
44 578 2 84 10 504 79 47 6957 6	A 97 44	And a le Prophet had americal (spe spaces
* **		constant to a S
45 तो तब प्रतक बरतेल तम एकड लेते	4.1	A E surply would liebe sower, here by the ruch!
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46. The elim graft need of in a night	46	Au, that arriands would be east 10 to size
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48 and 48 graph in signing it for	न सुर न्य	countred it the Curio is an admiressor.
and when \$		for the constraint (of AL+AH)
49 pt so onju a in go a stea pa:	gree or	toul ver - A.F. Lou, vs. Coul some among you
of species &c.		solidory WI.
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(राज्यारे) का सबस की गया		Oboar didenterous
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		you in these were have the facility with
		00000000
5) at he had appeare schools as we	291	No game the harrie of that if I'm in
समाने परिचार रचन करते पत्री		mucaha [Y 4]
70. मआरिज		70. STRAH AL MA ARIJ
HAR KRIEGO WAS IN THE LES AN	9	REVEALED AT MAKEA
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20 more 6 22 1 4 22 16	K/Split	In the name of ALLANC
ers our per acrient to		she felor Beneficent Most Merciful
1977 and it me man flow on some in	22.1	A currently many concerning the doors
vi ther etc		about to full.
2 portion of this gas worse as any gas in a	notice .	I are distanced which are on revent
so you are not us many if a	10.00	to be SLA democratice We
after		and the very of several
4 olige at me your pest was	WHEN A	whereho, the angels southe start owend
कर्त है, जब दिन में दिखाओं राज्या प्रयास		ene of nufley whereof the man is fifty
with t		depend years
र् का हुए को गरीके से एक सिंह प्राथित		So the reserve with a security fear to nee
् वे और इसे बहुत हुए औं बाद सबहात है	0	Sent day seen the someon and distant

الَمَ مُ مِهِينَ ۗ وَتُكُونُ الْحِيَالِ كَا and the same of the ولا سي حميم حجاتما بيصرونهم يؤد ليُحرَّهُ لَوْ يَمْدُي مِن ن ماراب مهمان سمه Talk & Transfer or House وْصَاجِيْتِهِ وَ الجبيد * وَقَصِيْدِيد الْبِي بُولِهُ عُنه يَسْبُون اللَّمَانِ عَنْنَ أَدِينَوْ - wife. in with the a not off and are وتعث وحبه فاوح بن الْحُ مُشَمَّةُ اللَّهُ خَذُوبٌ ۚ وَإِذْ مُسَمَّةً some It was بشيين والمعروي والم كَ * إِنْ عَدَّابُ رَبِّهِمُ غَايِرُ or it starting have here

5. P. A.M	\$06-A	THE THE PARTY AND A SEA OF
3. Per via green en d'arri de Rein p.	2 5	The flag where he tild will hecome as stroken connects.
Apriles as at all the top it as also are		And the recurations will be take that must write
O C PRICE STREET PRICE TO SE		A series of the part of the parties
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arms margo confracto área a emilituar		arother the guilty would wish to rangest
A secure and a flor and he t and		une the de parabook ritar De com
		at the price of his children,
CONTRACT SALES OF	12	
a site or transment all arrow sites .	7.0	and the special and the special specia
d of the control of t		administrative and the second second second
to di tiu et fort it over		ADVINERAL MANAGEMENT
4 5 to 5 to 5 to 15 to 25 to 2	c 14	and all that are in the earth. If it could save
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N 4 - 11 1 - 1 - 1"		40 V 12 FFE (0) 00 V 1
		PAGE 1
? जो एंड पंतरत स्टामा घर नहीं उत्पाद रोका मी	10 17	Calling him who tarned and fled item
.00		leaf-1
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		the Counce (ATL, A2H)
to design an opening of the part of		
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मित अस्तर की बाद का तब		Proches in
22 office serve tipe and terr of area	72	Except the worshappers
CHARLEST STATE AND STATE	23	Who are constant at their worship.
कर्ता		
to the payment the extra of		and those or whose wealth there is a know
		"specified: shape, (to such righter canon),
25 which error of the elither associated at 24 2		Charles and delice a new
		of long).
26 after 6 and greater of fifty wit comp moved if a		AND I F THERE A REST.
		Advances
27 also at and ourselved more treatments	8	and the case of regularity and party
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N greet that present or warre was fine.	23.	Indeed the cornect of date JORD is no
Place and off office and its		that folio which one visual first source
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Type 1 - 12.1 . 2021 1 -7 511 81: وَالْدِينِ هُم لِقُروجِهِ مَفِطُونِ Miller of the state of the stat جهم أو م مُنكت بم لهم فالهم غار مَّ وُعِيْقِيَّ أَ صَلَّى النَعَىٰ وَيَّاءَ وَيِكَ فُولَيِّكَ هُلَّا الْمُكُوْنَ الْمُوَالَيْنَ فَهِ لِأُمْنِيَهِم وَ عَهِدِهِمْ لَعْلَافُنَ اللَّهِ الْمُنْفِيمِ وَعَهِدِهِمْ نَ * أيس طه يشهديهه في يمون the state of the state of the عهد بف فعون اوسك هِ جَسَتِ مُكَارِمُونَ فَمَالَ الَّذَ وسب مُهطِعِيْنَ عَن الْفِيسَ وَعَن المراجعة المسلم المراجعة المر Auto-1 - Strick - Strick يعام كلامرت حاملهم منه عسول . قالا the transmission of the first of قيمة يرب المشيري و معيرب إن القيه وأن عو سرة بيارية مراي براغ المدينة أيد عاريم الدي أن يُنتِيل خَدِيرٌ مِنهُمْ وَصَالًا يَحِينُ بِعَسْبُوقِي

Indi Pakann	\$05-A	TO THE PROPERTY OF STREET AT MAJO
29 और जो अपने कार्रमार्ट राज्या-स्थानी की । कार्रो है	m 29	And those who preserve their classity
30 st. swh and sthet als four 4 at	nh 30	crops from their wives are three when the
स्पीओं से पात करों पर इसने इन पर बाई द्वार		made thereto purcum our week looks, for true dir.
मही रखा।		are not businessably
3. At it per were also in age set in a	no.	but whomer seeks beyond that then the
शेष इद से मुखस्ते कर हुए।		art the transgression
12 aft in soft send all we were	W 17	Any hose who are is their brists an
ener Report expt 8		province amorane station
to और जो अपने न्यांनेयों तीक तीक करा क	ne 33	And those who sized first in the
शानी बात का सामा पढ़ते हैं		9900000
A UNIT OF MATER BY BEST OF STREET, SATE BY	,4	And there who goes their proyers well,
15 50 25d 80 page 6 mg green 8 p	T.	state total feets the coarders, between
कारण		
ab the ent of mer 8 or admit of to an		w was a the ratter with those all
सामने और गामने की नीक अपना है		disherance that they keep staying character tree
		open eved**
3° art als art in thing or first on each		ming in groups in the right and on the lo
		[ef/990] ⁹
IN NO FIRST PRINT OF THE PRINT	97 1	District on making him hope in enter it
रिक्रमारी से गरे बाच में पार्टीकर हो सर्वाप ?		Gerdes of deligin"
to sail he sail after so a got thoughts.	26 36	% was not written 9/1 fave cerale
bet Stee 2 up and maps 2		there out of that which they to over
it, this has my appropriate cheeks in the		That not were to the a 60 that softenings,
हर ही है अपनी जीका पर सबसे है कि हर ह	d.	places and the setting places too the protect
gree rath \$		that We are Abbe-
41 रूप इस उर से क्यान रकते हैं कि इसकी ज		to replace them has others, better days them
get of acras early of acrit after the proof that	24	And WE are not to be output.
वी शक्त किसी में नहीं।		
42 वे लॉन बहुदरी ने मान है उसरी बन के ल		So leave them to plunge in visio-talk an
ताक रका है जा इन्हें तांच हो कि इनकी मुसल		anuse themselves and they meet their the
वर्ष दिन है है कर दिवक क्या इस्ते किय	200	which they are promised.
er t		

ندون يوه يخرجون وس النصب مويضون م ف أَيْضًا رَهُمْ مُرْمُعُهُمْ وَلَكُ مُ عَلَيْهُ وَلَكُ ك يو جيدون المراد ال

TI 79 PARA 19	\$10-A	SOLDL 2 SHARLING
भी दल दिन इंड्रेस से संबंधित प्रकारिका प्रदेश		The Day when they we getter out of the
NAME AND ADDRESS OF THE PARTY OF THE		errors in basic as ricula to a you
44 इन के दीव सभी शर्म कर 2 दिल्ला प		with their own account in feet and harmony
27 07 14 75 2 Day 1- 5 50		amazara como dem al rom. The a fir
675 E1		of the state of th
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		2 y h
71, TE		7) SURAH NOOR
elet of month name of the election	rat .	BENTALES AT MARKA
(28) arrest afte et (2) enqui è		ATAINS BASATS AND DE PIS
No worden is man at all age de	LORDE .	in the sparse is the fire
ages ages over acabotas to		the skip American Mrs. Moraful
. If or set lost the story house o	mp	Verdo WT sent Numb a his peurale trievang
Mar as the co-queent wars of set on	QUE.	Warm your recipie helicare during excernite there
work after all appears in		a metal harrieral
, got or cat the and to top or	1000	or same " two prompter unused dental year
great has been d		etiles waner
I selfs don to pure at your hard	tiwn .	To read Al. Als Asset by closure
मानी पात्रकारों है क्यों की केट करण क		companies of cities and other may
वं वह गुकारे गुरुष्ट वर तथा का नेता की तक .	ance a	That is may force a veg of your use ser
संभ्य की तुन्हें संक्रमा रंग इंग्ल प्रचलक सं		month you to an appointed tens, rideof, in
A security and of the party of		size with A. A. When or ones parasi
North arm go og ust men ven		tedourni issibultury
1 10 1 00 0 01 0000 1 000 700	**	Hr at - Ms au 20 utarco mand to
the abe fire arms record on		person is the truth and hard do
		,-,
o after there is not a fine or	1 1 m	Het all resonating added solving bette they
क्राफ कार्र क्ष्मे।		Sight (Rom truth)."
	RIDA	

بس ، ب درسته حي - Jun 500 است الهدة سر ما الهم إسراع ففلت المنعون ال , es (6 m) الله حسر ونعِف الله الهار " أن الله adjust . In the months of a surrendent وي حيفيتم اطه لاتيحول بيووى 2 . 1 , 1 yesting, 20 - at 1 - billion - of م ترواكيف حسل سسه سموت طب فا ater! چَعَلَ اغْمَرُ فَهِمَ: لُـُا ا رُفِهِنَ لُورًا أَجُعَلَ ا - Carrier and contraction لَنْكُاهُ صِنَ الأَيْضِ بِيانَ ﴿ فَمَ يَعِيدُ But it did the war to me and a war ها ويحركان عراب و ساجعل له

ط . لِنَسْنُكُو مِنْهَا سُبُلًا فِجُوجٍ ما . رود و الله الله الله الله الله الله

وَإِنَّى كُلِّنَا دُعُونُهُم لِتُغْفِي لَهُمْ حَعَلُوا أَصَا بِعَهُمْ

الم و سنفشوا

T- 29 PABA 26	615-A	J SER DE CL SISTEM N
? मैंने कर में हुन्ने कुमाता को हमता बात के तेल के हुनों नाम कर है. जिसन हमति करने करने बुंचीएने मूच के और कराई के उपने बदन के किए और अपनी जिट कर अब कर का को पने	2	And include over time arrived from the you may compare down they got these faugues white ears, and covered diverged-see sorth the removes, and covered diverged-see sorth the removes, and covered in their reducts and we
wer awa front and		erround with street errounce."
अ करते समझ्य नैन इस्ते अभिन्न सारकर प्रतान ।	n 1	"Then verily, I savited them open
101		(subjects)
of the decorate sty or you must see at a	F 9	Thus La I proclaimed to hom
बार्य का राज्य कर दिया और एकार में में का	reb.	public to ado I have precased to them
è magré al citte al		State ,
10 Jfs R1 sx vi ex R arch coron	4 4	These and nors pardon of your LORI
are order brothern of grains and up a	an a	Verbs (45 ar Off-Forgreton)*
marrier prestot &.		
I see on an arrange of soft all spaces	09 1	15 was send mundrate the sky upon yo
with aire		ss (o-antenumg) shirware.**
12. so quark ext wreat is the weals in	(r)	"And give you necessar to wren't a
err tre ats get to one atm ren e	re.	chadren, and provide for you gardens a
शारीको छ तुन्त्रे सूक स्थालका और तुन्तर दिए ब	pA	provide for your evers."
सभी भी भड़ी जारी मरोगा।		
I get on a on its go assess 4 for our	10 1	What is the marter with you that you
m (शर्मात) विश्वास गर्वी शर्वा ?		resumble to ALCAHORE postuce "
14 alle une e que les festi any esta et	- 4	While fill has created you in fd.Herer
		steges!**
15 we get as they off five to avera	8 5	LAD YOU BO! CORNIGE FOR ALL AH IS
THE STE SHI ST STY HE WIS ARREST		created seven bosvers in layers (***
16 abr wie er jeit ge dreif dere ein a	ðr 6	"And made the moves there is a certification
सूरक को रीतन विकार तथा रिखा		right and made the size a burning large?"
2 alt areas high selfs in the women's	W 1	And Auc All has coused you to gre
वाक व्याप वर		sprayer being, from the such a quoybuser growth.**
. B. किर प्रमीत के मीतर तुन्हें और चेना और मिन तु	4 1	"Afterwards RE catters you to return to?
एक बाल बनाइन से शहर विकालना		rate earths and HF will bring you forth cap
		on the Day of Resumedice)."
9 also assess 4 grant fire units of fiberre	* 9	"And A. J. Are has made the earth a wa
(ब्रुक्ट्र) को केल थी।		expanne for you,
20 जाकि हुए इससे विकास और सूत्रे साली वर प	ny 20	that you may go about therein in lev-
Parr streit		roads*** [1 [25] r

همهم قال لود رب رفقه مصوفي وانتخوا من كو المعدد منال ترفيان و يلا خساءً" و مكارو ا مكارًا كتار و و كردان المهاشة و كاردان المهاشة وكاروا

وَشَدِّ وَعِدَا فَانَوْ كَبِينَ هِ وَلا كَرِهِ العَمْسِينَ إِلاَ فَسَنَّا مَمَا خَلِمَتِهُمْ أَغْبِ فَوْا فَلُوحُمُولُ أَنْ فَسَنْ يَحِدُوا لَّهُمْ مَمْنَ ذُولًا

قاريكا بن و عام تحدو أقمة من دوي السوائضان مُنَّالِ لَمَّ آبِ لَكُلُّ الْفَارِ عَلَىٰ السوائضان مُنَّالِ لَمَّ آبِ لَكُلُّ الْفَارِ عَلَىٰ الكُرْضِ مِنَ الْجَنْوِرِ إِنْ دَيَازُ الْمُنْكُ الْفَ

نَّدَ هَا يَعْنَمُ إِنْ هَا يَهُ هَا يَبِيدُوا أَلَّهُا فَاحْوَا كَفُوا اللهِ الْعَلِيقِ وَالْدِي وَلِيْ اللهِ وَالْدِي وَالْدِينَ وَالْدِينَ وَالْمُونَ وَالْمُونَ وَالْمُونَ تَنْهُنَّ مُوْمِكً وَمِعْمِونِهِ مِنْ مَا لَوْمِنْتُ وَكُلْ اللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّ

الخييمين الاشدة ا

معیادی ایس سی و ۱۷ سال ۱ مای در ایسال معالی در ایسال ۱۹

Edeanne P

TO A MAN A OF	H72.4	THE REAL PROPERTY.
21 op 4 op in e mesge	प्रमुखे की क्षण नहीं	Not such this coRD The have discoved
माने और एक्ट से कहर से अट	के इस्त का और	the late \$40 well one whose wealth and challen
श्रीमार में पुरस्तर के अपन पत्र	सर कुछ व असान	per hores, outrose haroth $\sin \mathcal{F}$
32 alto grafes up serie after	FOR E PR .	And we to a copyred a mighty
Seria Septr		0 /
त्री और हाली हा उस के प्राप्त	more an openie	Name of the East Performance out your
को तो प्रकृत साली ।	THE SHE FOR	neither our dand not have not
appear of the one way of	The state of	agon for any turning teams of
en mpr uto aga uti	40 W. 1000	ages that was to marked after process street of earliest
APPENDING NO. 10. NO.		(COCORD-2-2
of semi-tainings.com	m ye etant a - a	and the community of the
य की नुवस्ता र प्रत्य क्षीत	scale 1	If you by thereast to the carpus
		"wrong-doess, except is error."
35 from and graduations	servet je	decaye when worther were discussed and
go as ear in this wild	organic in	to it the littles has been and beythings.
to an arms a rest of the	A DISTORT WAS	Notice place on Ad-
भी करना मसरगार भी प रहे	h	
26 year or conserva-	potential o	to behalf to 100 a custod on
में प्रका हुआ एक पर की सामी	9 FY2 F	"Cde-dute in invision and "
27 years pet of one on	with the state of the state of	N N 101 F Dem 110 HIT TRANSAU VIS R
for years with six gent	et dress and as	emany specifies will begin some his would
ST REST OF A PLANT A PLANT		and a president of the second
24 एँ में मानसार नारे क्या र	att in smiles 1	To the case of boson
all oil year up his son it glero	ann right gar	and but who enters to invest as a believer
on eye gove est yest o	N 27 100 2 T	and all the hours of president wines. And the
र्माची सी बंद कर इंजीर सी	000 to -100 to	the anythin writing down your 10th on
. सामारी और स्पूर्ण है		excess the st dispraction " 2 (X (0)
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ر الد الدراق ٢٠٠٠

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يدموه كادوا يكونون عليه نمدا westing 12 أملكُ لَكُوْضَوْا وَلا يُشَدُّا ں، سُن ، مَن ، مِن اللهِ العَادَ اللهِ عَلَى اللهِ مَنْ مِن اللهِ مَنْ اللهِ مِنْ اللهِ مِنْ اللهِ ال أ إِلَّا نُعِفَ فِنَ منتعد political expension and بعص ادب ورسه به ورت به بر حهدم خيدير فِيهَ أَنَدُنَا الْحَتَى إِذَا أَأَةًا مَا تَوْعَلُكُ يَ فَتَبَعَلُمُونَ وَ أَقُلُ عَدَدًا قُنْ صعف ناصر دری مورث ما توسدون ادر تجعیل In the de was ale " , ----- 1 E B لنَّا ۚ ﴿ إِنَّ مِنْ ارْتَضَى مِنْ أَرْسُولِ ۖ قَوْلَ ۖ ين يدبه وص علهه نَعْلَمُ اللَّهُ اللَّهُ مِنْ اللَّهِ اللَّهُ وَاحْلًا Solve of both and . Minima a whole a work of

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بَ لَدَ عِمَ وَحَمَى كُلُّ شَي وَ مُدَدًّا ." النب شائحه الأحالة القُص منه فسلا أو إد عَسَٰه لَقُالَ لَا يَكُلُ إِنَّ لَنْهُمْ مَرْبُكُ فَوَكُمْ لَهُمُكًّا 40 ct/c c 2 وَ اللَّهُ اللَّهُ وَاللَّهُ أَدَّالًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه ﴿ يَا لَا هُوَ قَالَتِهِ * وَكُنَّا ۖ وَاصِدِ عَنِي مَأَ رى . يَعْدُلُونَ وَهِجُرِهِ هِجَرِهُ مُحَدِلًا ۞ وَقُدُلُهُا ۗ وَ لْمُدِينَ أُو يَ مَعْمَهِ وَمُهَا فَعِمْ فَاللَّهِ عَلَيْهُ إِنْ لَدُّينًا Man of the decidence of the عد لا و الحمد وصدم د عصه و عراب

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العادة الم الما و العاد ، فوضو الله المها المسالة ، ومن حَدِر تُتِجِدُوهُ عَسْلًا ، ومن حَدِر تُتِجِدُوهُ عَسْلًا ، واستَعْفِيرُوهُ النَّلَةُ ، اللهِ هُو مَدِرًا ، واستَعْفِيرُوهُ النَّلَةُ ،

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ी सम्बद्धी का इस्मिन कारते हुए समान में होते न	Then we be realising therein disabilities
As a feel of a sec se sa.	couches her will fru their so the
	expressive hear of the run partite recensive
	bitier sold
14 प्रमाली का जाता कर पर काल क्षम और जीर करने	And the shade thereof or come upon the to
42 A THE APPEAR TO STATE OF STATE	and the bunches of that thereof will have some
es in the local \$1 215 at 1 1 1 1	within their starts
at the same after on the district of the case of	And there is a new constitution among that
gred and that other with:	resucts of after and cups having been present
for the district	onatel-clear on plans).
16 the district or such a sense of these	crystal-capit (as gatts): (Regist as gatts but chade of aliver which
Rober arients of rener wer abre	they surgracives have moneyared to the
HEL WANT & MICH. 40 EAS	monary of their model.



-30 FARL/Sh	827-A	ा हुत सार १६ सम्राज्य स्टान्स
.7 व्यक्ति इन्हें ऐका व्यक्त (प्रदान) के निकारत प्रमूप विदाने पांठ की निजी होगी।	0, 12	And they will be given to drink there a sig whereof the maxima would be of Zaagabil' (almost etc.)
A series & the same for a famous try month		(gasper etc.) (from a fountsio websa et rue: Paradise
rbu i		comed 'Substant'
(१ अल्क् कर्त के विकास ने क्यांतित उडके दिवारे	19	And round about them, will (serve) borg o
dight of his plant on all as at old one of	PR.	evertagens youth. If you see them, you would
इन्हें संबंधि तो कारण करते के फेक्स हुए संबंध ।		find them as discontantil pourls
20 firm altr 4 gm From sont at raf out it in	70 70	And when you look there in Paradise), yo
A gra draich file are server with all veryo face	in .	well see a delight other own not be imagined.
(बारताह की अरल दंग) और कई क्रप्टाओं करत है		and a greet dominaces.
21 grat who we all show therefore here	0 2	Their garments will be of fine green salt, on
हर करते और अस्तरक से भी होंगे और हुन्हें चीचे	E .	gold enshrosion. They will be adorned with
कारण जानाचे प्रारंत और इसका नक इस्ते ऐता स	PR.	hypotens of solver and their LORD will gry
freeze Priester for gre of fitter art setter to		thom-a psanifytog-dnok.
(साम सुमार) का रोगा।		
22 us gurt flet and an easy 2 als gar	@ 22	(And it will be said) Thickes that to for you
this Part op git the militie		reward. Your endeavour (upon earth, he
		found acceptance and appreciated)
		[E120]E
23 and any or us open no our arers	# 23	Verily* It is WE who have revealed uses yo
बीवा बीका जनाम है		the Quree, a revelation in stages
24 arch re no got solt no orner na Reg at	16 74	So sales patiently to your LORD'
और इन में से फिरों की गुल्हफर और इच्लम का	19	constraind into called themsing, and do not yield
राते का कहात व पाने		to us respect of revelaborary any guilty or
		or dishebever
25 and et in his day get in the (sees)	0.05	And recomber the Name of your JORJ
and only		(every incurring and everying
26 वर्ष में में बरलाड़ को सबस कर्ग और देर र	m 20	And during the right prosence to HDM, an
यत में यहकी वर्णक क्षेत्र मुख्यान करो		exale (i.e. praise: FEM is (some part of) a los
		ngts.
27 ਵੇਲਬ ਹੈ ਜੀਆ ਕੁਜ਼ਦੀ ਵਾਲ ਕਮਜੇ ਵੀਜੀ ਦੂਜਿਤਾ ਜੋ ਦ		Indeed these disbelievens save what is
पुरुषण करते हैं और बार्च कारे बाले पत्नी दिन र	10)	sumediate before them. (the present Life), by
जन्में पीर्थ प्रोप रेंगे हैं		serve to consider what my behind them, to mestics Days

قَبَّنَ سَاءً رِيَّ هِيْنَةُ لَلْكُرُوُّ رَبِيهِ سُبِيكُ ، وَمَا تُضَاءُونَ وَلاَ سد در تسبب حکارت لُدِينَ شِّن بِئَا ۖ: فِي يَحْمُنِهِ EN 2011 15 15. اعد ہدات d to print لسد بدالرجون الرجسية و عصفت عضف · Start der عديًا أَوْ شُدُرًا رائب توعدون َوْرُوْدُا مُنْفُودُونِ فَيْجِتْ ا مُودَا أَجِبِّالُ أَ وَرُوْدُا مُنْفُأَةً فَيْجِتْ ا مُودَا أَجِبِّالُ أَ Rooter offer O was investing theretainers

30 7x2A 50 E	28-A	that days STATUS VI WITHOUT
28. इन्हें फैट तो प्रश्ते ही फिला पा इतको प्रोड़ पर को पंतरहर करने बाते भी तर है और इन जब कहे इनकी राख्य दुक्ती की बच्चा का ले अपने	28	b is WE who consisted them, and We have made them of strong bold. Sold, when We will, WE can replace them with others blanthern with a compliant replacement.
20 नेताक यह पुरासन एक नाईद्रत नाथ है जर जिसका की बाई जारों पालाकृत को नाम जान का नाम कर	29	Ver 16 to 5 to Admod 6-pg 10 Who lot of to 41s may choose a way 4770
2		have 8D
1: also greated not the most of the street	160	Network and wall unless All A AH wells than
THE REAL PROPERTY AND THE WAY AND		undered Ada, Aut is your All-Knowing, Au-
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31 feet was apply appen it soften me in it		1 admis whom His weakerso HIS Marcy
attite are of areny it yet the com-		not the unique twoons due to. He has
aren from the vigo 8		propered for them a paintle passabeters.
		[2]9[20]
77, मुर्सलात		77 SURAH AL-MURSALAT
सूरत मुस्तिका सकता में उठाके गई द्वार में प्रवास		RESEALUR AT MAKKA
(50 appliable of 2 may 8	4	CONTAINS SO AVATS AND 2 R. K IS
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and and one arrived to		the New Brack, on Alex Mercifol
on send of ever or ego not your \$	-1	the the words enumery sent one eller
1 2 12 12 12 1		mother
्रे किर ऐसे अधियों की बनाव में स्कृत पास कर बातरी है		And by the worlds that blow stolerally.
ी और उम्म इंडाओं की करना जो बादली की डीवर देती		And he the winds that scatter coloreds and
91		mink
4. Por on proof of all most at this post is	4	And he has verses of Qs on which separate the right been the arough.
5. For on peopled series of fibrid agent of	-	And by the acurals that better the nevel affects
या बात देती है		to the Meson serv
6 जरने के फिर लाहि किसी का बहार करते = रहे	4	St. of COT SE EXCUSES OF 10 WHEEL
7 'Orn are at 44 A met Stat eet \$ 49 to		Suith what was an intensed treat trans to
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is on Royal Aur feb sent	8	When the starrange throughts,
9 det atmirer et alte en ace filter anne	9	And when the sky is cleff assurates, experient;
(i) on any at year pyritary are an our for-	10	And when the measure are blover away
, on sol of not from over or pay for	3	Any when the Messengers are gathreed to
NN41		their time appointed;
,2 this fibr of fire yet or young syspil or	17	For what Day are these a year negrecoad?

لِيَوْمِ الْقَصْيِ وَمِنَا أَدُرْتُ مَا تَوْمُ الْفَصْلِ وَيَنْ نَوْمَيِد نِمُنَكُذِيكِنَ ۖ أَلَوْ نُهْمِلُكِ أَلاَ قَالِيكِ ۗ - 125 mars. الم المراكب و المراكب و المراكب الماكب الماكب الماكب المراكب ا را المجلومات ، ويل توميد الكرياني ، الله المجلومات ، ويل توميد الكريانية ، الكرام المجاورة المجلومات ، ويل توميد الكرام المجلومات ، الكرام المجلومات المجلومات المحكمات المجلومات المجلو 44-1-30 . 5 4- 4 2 Acre 640. وَالْمُ اللَّهُ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّا فَرَّانُ 'وَٰبِن تُومَٰبِذٍ بِمُكَاذِبِبَنَ ۗ أَنْطَيْقُو َرُوَّ مِن اللهِ اللهِ

N NULLY	\$29-A	THE THEFT . CHANGE MITTER
3. जिल्ला सं वित्त के सिट	-	For the law of scenery and the men of Paradian from the mon-testicon for Hell
14 जुन्दे कर माजून कि जेमले का दिन कर होग	. 18	
25 ब्रुक्ताचे काले से ग्रंथ पर रेट सकता सरकती प्रयोग	26 13	Wor so to the decises the flost Day!
16 करा पहाने का होंगों को हम म करकार नई दिया का ?	f 377 - n	Did WE are descroy the former people*
27 ताली नम चनमें वाली को भी इस उनके संस्थार सामित करते कीने	(eg 17	Then caused the veter sengle to follow after
18 Appell first in one gover cooper pal-	mrg 18	
10 पत हिन मुख्यत साथ के सह अगत हा		Auc anto the densers nei that Cay
20 out-get sich sicht open sich in bei Bezien?	May 12	Ded 44' out create you from a have fluid."
5 per later die delter die seus es til	, me	Which 48 aid up in a firm ordging weekly.
22 फिल अन्यारे पर तदतना उद्य वर्ष गालून क	22	For a loweren terror?
23 of each seath an action was ope and	9tz 3	Thus 4's amengos How excellent at Of
60.1		Spannel
24 Am on the speech and follows in sense ship.	19 pt 14	Were spean the demans on that Bay
25 get and other all educations of great	sr 25	Have Wir and made the earth's portainer
76 first of most nor his suf-	- A	Ene body she no majore design
27 order it such the round of may feel provide areas often such floors on		And places there is high reventions, and pro- yed to driefs award water furnish?
28 are the search and it will are the a	ne 21	Non-surroute denomination dres Day
२० इस होता किसी मूछ जनते थे जले जी जंग	495 70	A wall be said to these. Proceed anto its
30 के िमा विभाग का का आहे के अंग क	е к	"Proceed to a shadow of Hell Fire has in Gree columns"
3 अग स मंत्री बरला पर हुने अन भी प्रयो भ नेत	igni 1,	Nother having and stade for relatings of
32. et agai del ainst ac socia dia	32	Indeed, it friell throws shout species has the the contentor loss of words.

كاند بعد من المسلم الم

وس الوسيق المكاريات كفاه و كلفته المستلفة المست

19- PARA 2H	£30-A	men down of \$71.5 Williams
33 द व्यापात क्रेस कि पाल देश रूप के हैंसे प	t end .	Or as a regist be carrest of lengths in class
24 years are all ago server and partitions of the server of all the server of all the servers of all the ser	th eft in	Were units the decrees no that Play
15 og der fibe at open fir ere en en en en	min min	The width a view tenther shall exceed.
कि नाई उक्त का सहार एक तरन की में हान न होती	Lake v	hor we also personal to per faithescuses
े अञ्चलके सक्त का तम नहीं जनत अ २ : बारहाद होंगे	ر در کا	4 se unit de deser a resider Das
18 as done to proper to a pe-	attigs 1	This partie Day of subgeneral - Return to ex-
म वहने नांगी को इक्ष्मु क जिला है		Will as in her a constituted your and the tomore people cognition
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40 क्याने बंग को तब नहीं क्या हा हाती अपन्य में पूर्व पर	F E2 0.	Nor was the denotes so that day
I was replaced in the life of real of	PER VALET	of die rich were manual of
grant of the second		this ferant distron and brackets.
42 to all school his flore rate and		to a shortename
भी और सर सार्थ और गिरा पूर्णीं के	Q1 414 45	und date of word for unable at model to the
ann och d		sedatore associates cresparator
44 करवर्ष रक्षा अन्ते कर्ण को उन रक्षा है बद्धा विकासको है	D 1995 44	the hort many redeem gas
25 जा दिन तो संदर्भ स्त्री द्वारात हो। जो स्त्र नहीं नालों थे।	67.916 - 61	Wire until the devices until Day.
46 grantisti en algo es era al als as	e ep 20	It was between Fasenbaarwa nac
का की ली		country would not use on while your
47 इसरी बार को युव कहा इसका दुखद भीन दिन दुखरे कारने कारन ग्रेग।	ereign d'	the erace the derivers revitae Dan
45 सब में इस में पुरिक में कर रहा कि अ	my 2 43	And when it is said to bem. How shows
मानो पुरू पाठा में सुक्ते में नहीं है		results on an present. The how not devel cultiment wombig:
49 this good and at our first at floor it?	TOTA 8 49	Were user the decires on that Day
10 बल फिर दूस नगीता के बंद व अंग में यर ईमार मारहें "	Est Sou P	when in what seasoners after day, ribe Ourse, wall they believe

TASHPEENG, C. JAAN PARA 30 URDU, ENGLISH & HINDI TRANSLATION OF QURAN - MAID WITH ORIGINAL ARABE THE STATE OF THE STATE

JRDU, ENGLISH & HINDI TRANSLIATION OF OURAN-MAJ D.

With Original Avable Text

Para-30 (पारा 30)

एर्चू, अवंजी और हिंदी भाषा में पवित्र खुपआन का अनुवाद पूल अपनी सक्ष के साथ

ارده المحريري مادر بندق شاحر آشتن مجيد مامل عرب مس سكة ما تحد

النسم لمبالزمه والمسام .. الله العظم في الذي في في في الله Ofmenes 201 manes C. 182 1 وجعب بولك سب وحسب للها معاسا وسس دو در مسعوشا د و حدث a second of the second of the second ومرجاوها والوادامين معهمرساما والحاث مرسان من المراجع المراجع المراجع المراجع المراجع المنطور المراجع المر 9 " - 0 Level and in the on the عَقَالُونَا أَنْ كُنْكُونَ مِنْكُ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ Sent an all a comming ; Sugar En on Sent

ST B FARA SO 633 A 78, **नवा** sefera A ara for more, A races say area ,40) and alt it (2) was 8 CONTAINS 4: AVAITS AND 2 E PAUS 400 and one incidence Al bushes for a story diagray" 5 this dollar after oil and our other 6 to and the mountains fits page? With open As about a some as one gas over and made the night accovering? ARTERIOR OF A DOMESTIC AND SHOP Life you like and any dark one for A ste man in and applied at their an 14 down waters pouring in abundance. soldsteper list as if they had been a valuage " two proves and soft #

property was -----مفارا أحديق وغنائا وكوعب الراب وكال دهُاقُ * رَاسَتُمُولُ فِيهُا عُوْلُو أَكُانُ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ سَانُ السموعُ الرَّصِ فِي سَمْمِ الرَّصِينَ لا مَعِلُو يَ سه وعال وه غود ارم واستناده و الا بتماوي إلامن درية بالمن في صواب درك أثوه محق La se come Con A will English Tu المرز ما ويون الله عول الله سمنوف Jan 12 118 Alex 400 للمسيوا لتوالرخص

bower to hape their volues unto HEM-IL On a special of management where you when to have baselike with that

day need to see an enough our A form services, and other principles are the war agreement of the services of t

मूह प्रिकार गाया है जा है है है अप के स्थाप के

ere a see a collection to a time pare 17-10-10-2 سهمًا ، فالسهقت سنف فالمدروب المرا يوم نَهُ إِنَّا أَنْ الْمُعَالِمُ الْمُنْتَافِقِهُ مُرَّدُونَافًا * الْخُلُوبُ تَبْعِفُ لِرُاجِعَةً "تَتَبُعْهَ مُرَّدِقَافًا * الْخُلُوبُ when In a direction the said dist ' فقولهِ ت احفة "ما هاحايتما fine dra فُودُ هُمُ بِالْمُاهِرِّةِ * هُلُ مُنْكُ خُدِيْكُ مُوسِّعُ * اد ديه ريه ۽ وَ د معرض صوت ، دهب الي فَرْمَانُ إِنَّهَ أُمُّنِّي ۖ فَقُلُ هُلِّ أَنْ إِلَى ۚ مِنْ أَنِّكُ إِلَى ۗ مِنْ أَوْكُمْ ۖ هيينتال يتافخش فأربة لأية كمرت on a company of a maken فَنَدِبُ وَعَضُ مُنْ أَذُكُمُ نِنْهُمِي * فَعَشَرٌ فَنُدَى " . . a det sur un est discontinuent الأولى إن في داك عبرة رمن أيعشي ا أَنْ مُنْ أَشَدُ خَلَقُ آمِ النَّهُ إِنَّ مِنْ إِنَّ مِنْ لَكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

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A NAME AND A PARTY AND ADDRESS OF THE PARTY ADDRESS OF THE PARTY AND AD	9	, and, they eyes down oast
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24 this ar the green are is the fig.		No y are a real opinion
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इक्स्सापम अक्स में पर विशान		ALTER OF WARRY SATER OF STATE
		to come in well as in this world.
28 Small asset or also if and fac	70 10	and a standard of the property of the party
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27 we got to see at up t a see	n no	Con the namered Tash's cress
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Reit agents A steet 2		

و المنهاء حا طعنها ، الرفي ذان دعاء احر- من راي الماحية الأحل للما عيد فراحيت العا ومساركا إلى ورسع وليرب ر، منعلقها على المنطقة الرائم المنطقة ماؤى أَوْمُ صَاعِبُ فَاللَّهُ مِنْ اللَّهُ وَلَكُو of Colorador of مرسب فيوال مو وكونها ، etwayer on a page -10 وم عام م من الاعتية our-En mare et a militar - a المب والمه وخصين الرجسيام عَبْسَ وَتُولِي أَنْ جَارَةُ الْإَغْدِي * وَمَا يُدْرِيكَ لَعَلَّهُ

tina hugu ten	34 A	10. 大百 × 1 × 10. 八百元 A日
28. बाली का वो क्षेत्र विश्व और इसे इन राज दिया।	28	High ba Ha raised a catopy to fathermed it in accordance with who period up it was most to be.
20 और बारसक ने सार को उत्पादनों करा हो और दिन की भी में हो होता पर दिख	1 39	and his nar made and runght and brough forth its light of the
30 इस से बाद अभीन को प्रेशन देशा पाड भी का सामान भी बात हैं।	19	And after that the carth, walk her if opens
31 फिर क्रफि से अधार गारी और बाद सका नेतात. विका	1 7	and the same is when the view rate of
32 और पहाड़ी कर जर्मात का तुब अप किए 33 किवासी का बाधन तुम्बी तीन और नुकार बीजा	32	and his made the incomings free ear.
ने किए। 14 का यह स्थान पर सा रहें अपन अपने	16	your microsis.
35 गत दिन जरूको प्रदर्भ क्रिके क्षेत्र क्षेत्र		(of Resurrection) comes to pass-
		that be said or or or said.
 represent and any orient of dozen any do A. 		to the high of the wasterfall per heave to will demonstrate account
37 we first even at get		to our or the suit are depresently the
28 also Elect by placing in now mile to	- 1	end the
10 ms of hise toom force one one		that bloomy Fait will built to use dismate home! Had any our way and have record as figure
to could not seek it at some one of		present and wall back to
4] वेद्यम अन्तरी जान जन्म में कटा र प्र 42 जान से दाले हैं कि किशाबर कर इंग्ले	4.	Pera war and a constant branch has a same to be a second branch branch branch about the a
		Hour "When will it open to pass?"
43 हुन को क्या काम कि यह कर शांचे 44 जानकी कानकारी की आसूती हुए हुन्यारे पर व सरक है	- 61	the two spit is then hargeboard, we rejoid with the spitcher above to be they supposed the bod in all anothers.
44 कुम को बार मुख्ये का है गए आपनी का निवा विकासन का सहस्ता गए का	41	A court by sent as were being who say
46 जब यह गोर जिल्लामा जे रेना को रेख जेंग न वाले रेखा तर्मक कि दुर्मिंग में एक रूपन वर्ग प्र सरक में स्थापन मही रहे में		Note the wheelther between it will see to them to the hast armite profess which or expension on evening on one such
80, 31 8 77		SO SERVE A BASA
सूच्यु अ व म करता में जुलाते नहीं हुआ वे स्थानित 42 अवनी और एक । राज्या में		PERIF AL MARKA
'हुत अल्लाक वे बात है जो बाद बेराका बहुत बहुत दूरत करावराता है।	,	to the again, of rocally by the South row term House
। सभी पर प्राप्त के मरे और द्वारण न देश		he the Propter in which and ured
2 পাৰ কৃষ্ণ ক্ৰমণ কৰাই কৰা ক্ৰমে		necases he hand our approached he connected

مُصهامُ أَمَا بِينَ سَعْرُولَا كِيرِسُو فَيْلُ لِإِسْالُ ى شىء خلقه " ين طفاق، الإنسان في صفاقه الانسيام، صباء الوشعف أورسار فصيا ن سف فسن وها حب وَ يَبُونَ وَ عَلَا أَوْمَالُ إِنْ عَلَا أَوْمِنُ مِنْ عَلَا أَوْرَاعِهُ وَالْ sexedonated in 12 1 god in with in مِن لَمُا أَنَّكُمْ مُو كُلُّونَا لِمُنْ * فَأَلَّوْ الْحَالَةُ مِنْ الطَّمَا لَهُمْ الْحُمَّا لَهُمْ

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 में दिन कराई कार आहे आहे हो है 	0	to him do my give into whole energies.
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اَ مِنْهُ * رَكُلُ اللَّهِ فِي مِنْهُم وَمَهِ إِنَّالُ يُغْتِيكُو اللَّهِ in Minder Terrestation in reference in وُوسِم منين بَالَقِ عِنْ وَ ' دُهُمِعَ قَلْمُ اللَّهِ عِنْ وَ الرَّهُمِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ و يَنْ هُمُ وَالْفَكِرُهُ . 47 ne variable تفسمر صوروتكس · navorten وردًا عِنْهُ ' الْهُتَ " تُوسِكُ عَشُ مِنْ أَحْصَرُتُ * قَالُة strosticyuta- - -افيم يا عُشِن جو يا لَكْسِنْ والبينِ إِذَاعَمُعُمَّى الْ

9.0	TO F PARA 9	544	t server where a facest
1	कि अनुस्ति प्रचल और रूपी के के प्राप्त प्रणा के भीता सर्वाच्य		and Armino ye or additional distance.
1	37 हा अवस्थ का एक देश अपने ही के बाता दूसरे के कार की इक्का कार के प्रावद न बात		the second section will be reason to a second control of the secon
1	24 क्षेत्र स प्रकृत प्रश्न देश दिल प्रश्नात क सन	t	
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ı	4. With the sal water the military		covered,
ı	No this but \$000 hot too. There has	- 4	has there in the decount to destroy the that the vertical proposal or country.
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ı	\$ 300 Me servery of removing the No. Once the Red works	78	and whos booven is laid bord,
ı	है और उस प्रकार की का सबका से जाती.		end when the blazing fire will let in kindled to Serve here.
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1	6 also on not work more new nor on more if		the carry than to their course and set
ı	17 और पर की सरम तक पर प्राप्त पर		en. De raubt when it detwerts.
1			earn and uniform waters to get hearth"
8		F36.5	
		E34- 1	

وَالصَّهِ إِذَا تُمَالِّسُ * إِنَّهُ لَقُولُ يَسُولُ خَرَهُم * وَقُ 2 180 الله المارة الم وَهُدرُهُ بِالْأَفْقِ وَعَاصَ جِنَّهُ عَضُونِ Shirt of the Control of ے - وف هو يقول شيص وف هو يل العب يص wich charact مِنْ شَاء مِعْلُمْ أَن لِيُسْتَقِيمَ * وَمَا لَشَاءُ وَانَ 11117 1 بنسيرانليوالزغمين تؤسيني إِذَا التَّمَالُ الْفَطْرُتُ * وَوَالْكُوْلِكُ لَعَثْرُتُ * وَوَ الْحَالُ فَعْرَتُ إِ وَرِدُ اللَّهُ وَلِيمُ إِنَّ اللَّهِ اللَّهِ مِنْ اللَّهِ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهُ مُنْ اللَّهُ مُنَا اللَّهُ مُنْ اللّلِمُ مُنْ اللَّهُ مُنْ اللَّا لِمُلِّ مُنْ اللَّهُ مُنْ اللَّا لِمُنْ اللَّهُ مُنْ اللَّهُ مُنْ الِ continue وَأَخْرَفُ * يَرَيْهُمْ الإِنْسَالَىٰ مَا غَيْرِكَ بِرَيْفَ الْكَثْرِفْ mercy 200 L. wall als لِّنْكُ حَلَقَكَ فَسُوتُ فَعَدَلَكُ ۚ فِي اللَّهِ عَلَى اللَّهُ اللَّلَّاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَّةُ اللَّهُ الللَّهُ اللَّهُ ا NE WOOD it is no survey or a somewish & walk of

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ि हम हर तथा और जिला को प्राप्ता में उपार की		Comment Note + + 6 at the orders
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54 July 21 40 41 3 - 50 10 34 81		test tip this world?
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ظُّلَةِ بُوٰقَ بِالدِّبْنِ * وَإِنَّ عَلَيْكُ تىيىنى كېغىلون ما ئىفىلۇنى س المأم مُبعُوثُونَ الْبُومِ عَظِيْمِ فِي وَضِينِهِ * وَصَا أَوْرَاكُ مَا أَسِغِينُ * كِللَّهُ the very voor or card . . i Variation is

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مبرل لَدِي لَهُ مِلْكِ اسْمُونِ وَ لَمْ صَ ung : مل بالرجايسة فإن عُهِدُ إِنْ يُرِسُ فِيُّهُ الْمُؤْمِدِ فِي Secretary was و مدورت - لديته م فياه سال ب الصائد ورائم عنا صبحت لهم حنث بداسيرد رند هوسيوي و يعيد وهو with the first out إلى هن بال حديث عبود فرغون ولبود سامن و آچهم Dellaco - 4 محيط بال هو قر ل تحدد and the first warmen was the supportation of no we as as in the السب لتوالزعمين لترجيره لْطَارِفِ أَوْمَا كَرْرِيكَ مَا لَطَارِقُ

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إِنْ تَقَعَتِ النِّيكَزِي "سَينَكُوْ صَن كَفْتِي لَا يَمُونُ فَمِهَا وَلَا يَعِلَى ۚ قُلَ الْفَاتِهِ مَنْ مَرْكَ ! a to promotions as وُكُ لَمْ يَهِ فَصِلَ أَنْ تَوْتِرُهُ أَنَّ أَعْبُودُ لَدُعْمَا أَ وَ رَجِدُهُ خَارِهُ أَلِكُ أَلِي فَانَ لَكِي صَعْفِ لَاكِ -or Hereston N. J. J. J. W. S. هَلُ اللَّهُ حَدِيْتُ الْفَاسِلَّةِ أَوْجُوهُ وَمَهِي خَاتِلُهُا سے ار حامیہ عديدا لليزاء ع الله سي مه طعاميات state Fing ي مِن جُومِ أَ وَجُولًا لِيُومَيِيدٍ لةُ أَقَ جُنْةً عَالِيَّةً * لَا تُسْهَمُ فِي

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وَفِيهَا نَ دِي جَالَادٍ * الَّذِينَ تُعَقُّوا فِي الْسِأَلَادِ * معه " التي سَوْطَ فَأَلَقُ وَا فَيْهَا لَقْنَادُ ۚ فَصَبَّ سَمِّهِ فَأَلَقُ وَا فَيْهَا لَقْنَادُ ۚ فَصَبَّ سَمِّهِ عَلَىٰ إِنْ أَنْ لِيَا مُصِدِدٌ * فَأَمَّا أَلَّا تَعَالَىٰ إِذَّ مَا الْنَالِيهُ أَيْهِ وَأَكْمَتُهُ * نَعْهِ وْ فَيْقُولْ رَبِّي أَكْمَنِي أُ وَاتَّأْ إِذَا مَا سَدِيدُ مِنْ مُنْ عَنِيهِ رِينَ تُلَّهُ وَ فَهُولُ لَكُمْ أَفَ اللَّهِ مَا كُلَّا بُنِي أَوْ مُدْمِعِ مُنْ أَمَّاسِمَ * مُمَّا يُو عُدْ طِعَالِهِ الْمُسَكِّنِينَ * وَأَنْ فَهُونَ التَّوَاتُ أَكُلُّا لَكُنَّ * وَ تُعِنُّونَ الْمَالَ خَنَّا حَلْ أَنْ كُلُّ إِذًا ذُكَّتِ الْكُولِي كُلُّ لإنسالُ وَأَنَّىٰ لَهُ الذِّكْرِكِ * قَدَّمْتُ عَبَانِي فَيُوْمَهِنِ لَا يُعَذِّبُ - 14 th with more on the عَدَّابَهُ أَعَلُوا ۚ وَلَا يَوْتُنَى وَكَاقِهِ آعَدُ } يَا يَجَتُهَا of - semply the strain we also

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ه سر باحص الركيسية ن أَن يُعْدِدُ عَنْدُو أَكُدُهُ ۚ يَقُولُ أَفْلَكُ مُاكَّا Economic ! حار يقول فلكث بالأ الله المحكة لله الله المراكزة الله المحكل لكا تَسَبِينَ ۚ وَلِنَا مُا الشَّفَاسِ ۚ وَهَكَيْبُهُ الظَّهِرَائِينَ ۗ · PURKENT فَارُ الْتَخْمُ الْفَقِيَّةُ ۚ وَمَا أَذْرِيكُ مِنَ الْعُفِيلَةُ ۗ المدر المرابع المرابعة في يُؤمِّر وفي السُمنيَّةِ لا يُتَرْبِيمًا سندين أَرِّ وَامْعَارِيْهِ } وَوَسَكِينَا وَامْتُونَكِهِ إِنْ لَيْهُكَانَ مِن الله المرابع ا المرابع 4,040- -- 16 94-48 superty 1 , 1 5 and 1 , 8 accepts

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ضعب جمنة والدائ كَفَارُوا بيتيك سهم ند مؤمدة عبيه محمد ها عديث في مرد الما وُ وَلَا فَيْ إِنَّ مُنْ وَسُنَّهِ * كُونَتْ مُودُ لِطِعُو لَهُ ا النَّعَثُ الشَّقِيهِ * فَقَالَ لَهُمْ رَسُولُ شَوِ نَاقَةً الله و سقيها فلدوه فعف د فدمده بهم فتوبها " ولا يَحَالُ

करे करका १९५५) हर 70, went are it or fire price; क्षा, मान्स सूरह राम्य कटा व तमके नई दूस व THE LIST AND B 'way someth of any of all any decime ope and no author & also one oil not spent that and a 4. After 600 aft have some en un more send over my firm. well the cartit, and all its required. R ffer cost and all cultured it who so soften more to off it one libra. 4 few firm first 4 and was panel at coding 6 To a happen owner undered arrains he wide courses Mitted at next this as every rethis (self) to grow us purity: If all and other present it makes pertur-Sent on the service on a 12 tra tred at the exp attention are 13 ma severa di rece di unei une represe di 11. although Aut. As his representation from 14 प्रमान कर का का का का का जा करा। जी करा of the way and her of wed-on A service warry afte wer nor nor never no Grant situa soffa

المتو الرّحمي الرّج لِيْنِي إِذَا يُفْتِينُ أَوْ النَّهَاءُ إِذًا تُنجِنِي * وَمَاخَلُوَّا لَنْكُونُ وَ لِهُ مِنْنَى ۚ بِي سَعْيَتُهُ لَشِّنِي ۚ قَالَمًا صَ آغَـ and the state of the same وَاسْتُفْنِ وَكَدْبُ بِالْخَدِيْنَ بلغساك أمَّنا يُعين عَبِهُ مَا يُهُ وَذُا لَمُ دِكُ ! the Mangant him in I some J timens يُؤَتِّيُ مَا لَهُ بُتَّازِ كَلَّ مَمَّا لِأَخَابِ بِمِنْ لَا الأنجزے ، ولا متعارة مد يار لاعد

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والمبو لاحمي الكيميان الْبِيرِدُ سَغِي أَنَّ وَعَنَّ لَهِ وَمَنْ لَكِنَّ مُمَّا قَالْ أَقَ نىقىدىد ئالغۇد ئۇغارلىك مىلى لايولى " ماللىوك , عطيىك YOU & YEAR HOUSE - - - ENERGY - FIRST اْ اللَّهُ بِمِاكَ لَنتَهِمًا فَاوْتُ أَ وَوَجُمُ كُ ضَّا القهرة و فالسَّايِلُ فَلا سُهِيَّ وَالْ بِعِلْوِ يَكُ لَعُدُثُ الْ مه نبود لار - ميد - الله النسم تدارعمين لرج الم تَشْرَةُ لِكَ صَدْرَكَ * وَصَغَنَّا عَنْكَ وَثُرَكَ القَضَى طَهِرَكَ * وَرُفِعَمَا لَمُتَ فِيكُوثُ * فَإِنَّ بِسُوا لَا يُحْمَدُ العُسَمِ لَبِسُوا when it is and only a c

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سنداس وحص تأجسيم ردد به سعن مُنُوا وَعَبِيْهِ صَبِحَتِ فَلَمَ الْجِرْنَالِ مُمَانِي أَ فَيَّا لكذبك بعدياس والمين تدياحاته الخ السيهورة لعنق mortan عَلْمُ الألبُ وَمَا لُولِعِنُوا كُلَّالِ الإنسَانَ and so tube ان ر دامینیف ، ر تاری ایک الرجعی " از بت ال میلاری به بری بر بد میسه به با برد . ۵ برد ماسرین

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كُلُونَ يُفْرِدُنَ كِياءَتُهُ الْبَيْنَةَ * وَمَنَّا أَوْلَا وَالْكُلُولُ يُعْلِدُواللهِ فَعَيْدِينِ لَهُ لدين وْ خَفَالَ وَلَيْقِينُهُ لَعْلِدُواللهِ فَعَلَمُ اللهِ وَمِنْ لَهُ لدين وْ خَفَالَا وَلَيْقِينُهُ لَصْدَوْ وَكُومُ "لَا كُوهُ ودال وِينَ لَقَامُةً لِللهِ للْمُنْ

الصيدة وتوج الاكاد ووابد وين القياة " وإن الترين الذا إدمن أحي الكسرة الشيرين في ناد بحدة خديدت في الأراك خداساً البرائد " ان أن أن أن أن أن أن أن المجارة على الصديدية " والبرائد خدسة العدلة " كان الإطاعة المباركة المجارة المباركة المبا

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الْقَالَةِ * وَقَالَ الإنكَ إِمَالَهَا م الْوَمَيْنِ أُحُدِ ارهَا * بأن أيثُ أوحي لها . يوهُيد أَصَالُمُ اللَّهُ Alord her a in the شنانا فرايروا اسيالهم فمن عن والعا a constitution of the second for وصن عيس منف وُدُرة شرًّا يُرُّه Linguitare in Silvery minimi - Lucame was it's with they gover ضيفا وترب عف فنصار Harry M. الشهيد ، ورثه عب عبر للله بدر أ 12 lo xe! مراهر مارور مرور مرور من مرور من مرور من المرور من مرور من مر مد مود در و ب در در الدروا الرامي Mary St.

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ট বিন বিবাদি এবা কোনা মন্তব্য কী নাম প্রদান বিবা বয় নামকা কো নিয়া।		And so he who shap have done an uses a weight of good, shall see it		
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ernia Pallaber AND AN ATT PERSON ATTRACTS 101, कारिअप्ट 101 SURAH AL-DAARI AH REVEALED AT MARKA Permit (all) ared 6. ent est the aution & sales and with 4 Don the siege West at other at one are news and outche after more will be ble moto eventery a usofator, and the state of the state and the state of 6 At Direct the areas and one often it and of all the Charge selfers and are as ag-A Fire famous harring

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مورة 7 لكوشر

۸۹۰ . تکویر د. کلان

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ل سُولًا مِثْنَى عَرَهُ ﴿ مِنْ عِنْ وَيُونِ مِنْ القَهِيدِ الْرِ يُتَالَقُعُلُ عَلَى لِنَاكُ لِنَامَ لَسَيْدُ اللَّهِ إِلَى الْحُلْسِينِ مَا يَامَادُهُ وَا we the a true of a what is it i'm i'm i'm be us a les it testimulation mets المراها المعل المراه بالمتحارات باعير وبالداء بالتداري ف فارت كالماعات as as is to see you are a so a so the set is Both your will the water of me - we will see that distribute . we do not no sou a collection there I sail عُلَيْه أو سياد شايل وسهو أشرة الساب الاستارة والعارب والطايل و فرود و رحالهای و وقعه های دولیه و د سو سه شه ید د سه روسه تشایداد was to have been a win a server بالغاب دري عد ماده ب عندس فريافكاني ، وعد بالهام الله ب والمقرَّاومين لقر بالماء بأماء يا الله يدمون الله مداو م والم حسه رفيمًا ولين شارب مرا وجال على عد ب كان مد ماكن عد الليام كالرافكا بالألام لعلي واللهار وكت عدد عددود الله ومن الإيمار وصلى الله الماك عد سارساليه أستاب الطهر لعده ورس لمالته يهدما كالحداد والهراسية

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مفكراسلام موشديع وصنب مواده بير العالحش على تثرى التعاطيع بالودامسان بالمردامسان بالمدارامسان بالمدامسان ك تاارا ل مكوب اراي ك تافيص من كل من المت ووالي قبول و ما توفق تراسان القائل مواد ؟ عبد الكوميد باركوميا حب

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